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Chronicle

Home News.—Since the party alignments remained unchanged in the short session of Congress which opened on December 1, it is forecasted that no measures of a

controversial nature are to be introduced by the Administration. The important bills left pending at the close of the last session are not to be brought forward for discussion; only appropriation measures are to be considered. There is still some agitation in favor of calling a special session of Congress in which, with Republican solidarity assured, necessary farm legislation and further reductions in the income tax schedules might be assured. But President Coolidge has repeated his opposition to a special session and has again pointed out that no tax reductions are possible until the treasury surplus is announced at the end of the fiscal year, June 30. The announcement that the Third Party insurgents would be admitted to the Republican Senatorial Conference caused sharp criticism in party circles. In the caucus held a few days before the opening of Congress, however, a resolution was adopted according to which all the Senators who supported the Third Party were not to be invited to the Republican Conferences and were not to be named to fill any vacancies in the Senate committees.

*Short Session
of Congress*

Austria.—The many bank failures during the past few months have been a real catastrophe for the country. The poor people thus lost their savings a second time. Among the latest banking establishments to be declared insolvent was the Nordische Oesterreichische Bank. This was founded and managed by a group of former officers. They engaged a palace in the city of Vienna, furnished it with the utmost luxury, and carried on a most extensive advertising campaign. Last and not least, they were careful to assign enormous salaries to themselves. They boasted of being "Catholics" and "Germans" in contradistinction to the Jews. This made the aristocracy, in particular, trust and patronize them. Soon they were many billion kronen in debt. Then the Jews had their own turn and could quietly chuckle when the inevitable occurred. The Government, of course, does not seem to have been without blame in permitting the establishment of this concern and tolerating its pranks. But the Government, we must also remember, has been beset with a thousand difficulties of every kind. The Socialists, however, were not slow in making their attacks upon it in consequence of the various failures and "the cheating and robbing of the people by rascals under its very nose." The answer naturally given was that no Government could guarantee the ability and reliability of character possessed by the men asking for banking concessions.

As to the Depositenbank, the directors of the Italian Banca Commerciale decided to wash their hands of Mr. Castiglioni, a very wealthy Italian Jew and one of its directors, whom at first they wanted to save. The Castiglioni affair, however, is still widely commented upon, and the National Bank mentioned it as a reason for not lowering its rate of interest, although this bank is now favorably circumstanced, its cash funds having been augmented by more than 600 billion kronen. The deposits for the krone have also risen.

Egypt.—Though still protesting, the Egyptian Government has been forced to accede to the British demands. As already recorded, the Egyptian reply to the ultimatum delivered by the British Government *Reprisals
in Egypt* after the assassination of the Sirdar was considered unsatisfactory in certain details. Thereupon, Lord Allenby issued orders to the Sudanese Government to effect the withdrawal of Egyptian troops and to extend at will the irrigation areas

in Gezira; this latter move affects the Egyptian water supplies. However, within the time set by the British note, the Egyptian Government made the necessary apologies for the murder of the Sirdar and delivered the payment of the £500,000 indemnity. But the check was accompanied by a protest against what was characterized as the "unjustifiable British demands." Upon the receipt of the indemnity and the Egyptian note, Lord Allenby directed that the customs at Alexandria be seized. Immediately, Premier Zaghlul Pasha and his cabinet resigned. King Fuad accepted the resignation of his ministers and asked Ziwar Pasha to form a Government. The new Premier is regarded as more moderate in his views than Zaghlul Pasha and more likely to acquiesce in the British demands. His cabinet, likewise, has apparently been chosen to promote conciliation. In order to give the new Government time to formulate its policy, the Egyptian Parliament adjourned until December 25. Prior to the adjournment, however, both the Senate and the Chamber of Deputies voted in favor of an appeal to the League of Nations and approved the text of a note of protest which would be sent not only to the League, but to all the Parliaments of the world. During the early days of the crisis, the country remained quiet. That there were no popular demonstrations was due partly to Zaghlul Pasha's appeal for order and to the sternness of the British authorities and their show of force. The Egyptian troops were being quietly withdrawn from the Sudan and negotiations were being peacefully carried on between the British officials and the new Government. On November 27, the British military authorities arrested four prominent members of Zaghlul Pasha's party and on the following day apprehended thirty-five more prisoners, including the leaders of the Students Organization and other agitators. The arrests, it is asserted, were made because of the discovery of an anti-British conspiracy which had some connection with the murder of the Sirdar. On the same day on which the arrests were made, two companies of a Sudanese regiment mutinied at Khartum; they were overpowered after suffering many casualties. The mutineers were Sudanese, but it is believed that they were incited to the outbreak by their Egyptian officers. Despite these outbreaks, further negotiations were carried on between the Egyptian Cabinet and the British Residency. At their conclusion it was announced that Ziwar Pasha had practically accepted all of the British terms.

The Egyptian protest to the League of Nations insists on the recognition of the complete independence of Egypt and Sudan as constituting one, indivisible country. It

Protest to the League of Nations makes the claim that, despite the satisfaction given by the Egyptian Government in regard to the assassination of the Sirdar, Great Britain exploited "this sad incident for the benefit of its imperialistic aims and to wreak vengeance

upon a pacific nation which can only rely upon the right and justice of its cause." These aggressions, the document continues, encroach upon Egyptian independence, violate its constitution and are a menace to its economic life; they have no precedent in history. The note concludes by calling all civilized nations to witness "the enormity of such imperialistic cupidity." The protest was signed in the name of the Egyptian Chamber of Deputies; a similar document was sent by the Egyptian Senate. Upon receipt of the Egyptian protest, the department chiefs of the Secretariat of the League of Nations, under the chairmanship of Sir Eric Drummond, took the matter under advisement. They decided that copies of the protest should not be distributed to members of the League since it is not the constitutional procedure to distribute any documents except those which emanate from governments. The Egyptian notes were sent by the Egyptian Parliament and not by the recognized Government. According to the British view, Egypt has no appeal to the League of Nations. Egypt is not a member of the League and has not applied for admission. A third power, however, can appeal to the League in behalf of a non-member if the peace of the world is threatened; but Great Britain has let it be known that it would regard any intervention as an unfriendly act. Moreover, Great Britain insists that the dispute is entirely domestic in character. Thus far, the other members of the League appear to agree with the British contention. It is possible, nevertheless, that the Egyptian protest may be considered by the Council of the League when that body meets in Rome on December 8.

Esthonia.—It is interesting to note the constantly increasing development of foreign commerce by the United States. Thus in the case of Esthonia, one of the smallest

of the new European States, we find *Trade with United States* from our official *Commerce Reports* that the value of its imports from the United States during the first half of this year increased approximately 74 per cent, totaling \$1,042,524 as against \$600,180 in the 1923 period. Textile fibers were chiefly responsible for the increased purchases, the United States ranking first in supplying material for the Estonian textile industry, while England and Germany stood second and third respectively. There has been a falling off, on the other hand, of our imports of wheat, potatoes and forage, as also of agricultural machinery and tools. Esthonia's leading export to the United States has been paper shipments, composing 92 per cent of her total exports to this country, but there has been during the present year a great decline in the American demand for Estonian paper. Total exports of paper and printed material from Esthonia to all consuming countries during the first six months of 1924 amounted to \$697,941. According to official Estonian statistics none of this, however, was exported to the United States.

France.—On the occasion of a debate over the question of "slush funds" said to have been used during the elections in May, Premier Herriot received a vote of confidence

in the Chamber of Deputies by the smallest margin that has been accorded him since his tenure of office. The vote

stood 299 as against 246. The Chambers gave an almost unanimous vote in favor of a commission to investigate the handling of funds during the 1924 elections, but an effort of the right to extend this inquiry to the elections of 1923 was defeated. The religious agitations continue. The organization of the Catholics for religious liberty and against the attitude of the Government continues apace. Mgr. Mélisson at Blois, Mgr. Flocard at Limoges, Mgr. Miallet at Saint-Claude, Mgr. Caillot at Grenoble, Mgr. Chatelus at Nevers, Mgr. Rumeau at Anger and Mgr. du Blois de la Villerabel at Rouen have all come out strongly and decisively in public utterances, expressing their determination to organize for the defense of religious liberty and urging the members of their dioceses to enthusiasm and activity in the strengthening of the leagues that they, the bishops, are forming for union and concerted action. Père Doncoeur, well-known Jesuit, writer and soldier of heroism during the World War, decorated many times over by the Government for his bravery, wrote a withering letter to Herriot decrying those who lay low during the days of national danger, but who now in times of peace stir up internal strife by their persecutions of defenseless nuns, of soldier priests and nursing Sisters. Finally Cardinal Dubois speaking to all French Catholics warned France against the threatened Communist revolution.

Germany.—Owen D. Young, until recently temporary Agent General of Reparations, has been permanently succeeded by Seymour Parker Gilbert. In giving his final

impressions Mr. Young, although always optimistic in regard to the Dawes Plan, expressed his surprise at the ease with which it is now being installed and the small staff of workers required. He said:

I found everywhere in Germany, both in public life and in private business, a desire to cooperate in the installation of the plan. The French and Belgian representatives in the Ruhr were equally helpful in aiding in the installation, and so were the British, but they had less to do.

The matter of debentures or first mortgages on German industries and railways worked out smoothly. We had every cooperation to this end. I gathered in \$2,500,000,000 worth of debentures or first mortgages on German railways and \$1,250,000,000 on industrial debentures.

He also noted an improvement in the morale of the German people, due chiefly to a return of confidence and a consequent reduction in unemployment. Catholics will be particularly interested in his statement regarding the Center party: "There is a drift on the part of the Nationalists and Communists," he incidentally remarked, "towards the

Internal Affairs

Center party. This party is essentially democratic in spirit and liberal in its program."

There are twenty-five parties in the field canvassing for the present Reichstag elections. Little doubt exists that the successful parties will be those that consistently supported the Marx Cabinet, namely the so called Middle parties and the Socialists. All seem to agree that Nationalists and Communists are certain to sustain great losses. The three thoroughly Christian parties in Germany are the Center, the Bavarian *Volkspartei* or People's party, which is an outgrowth of it, and the German Hanoverians. A working union of these three might attract the truly Christian elements of the other parties as well.

Italy.—After the vote of confidence accorded Premier Mussolini on the question of internal affairs, many speeches of criticism were leveled at the Government by

Mussolini Answers Critics

members of the Opposition. One point of criticism was the dissolution of the municipal and provincial councils, and their replacement by royal officers. But Deputy Federzoni, Minister of Interior affairs, denied the unconstitutionality of this act and cited similar cases which occurred even under the regime of former Premier Giolitti. There followed two speeches by former Premiers Salandra and Orlando. The former pledged his loyalty to the present Government, the latter averred he would vote with the Opposition. The Premier himself then arose and delivered what can be considered a moderate and reasonable speech. Mussolini admitted once more the defects within the ranks of the Facist Party, calling certain acts of the Facists "stupid and idiotic violences," but effort was being made, said the Premier, to repress such outbreaks, and the fact that after twenty-five months of Facism the party still holds an immense following, in spite of the fickleness of public opinion, is a convincing sign of its strength and of the good that it had done for Italy. As for any illegality that might have occurred, it was his intention, the Premier averred, that these diminish continually so that in the course of time complete and absolute lawfulness might become the order of the day.

But on Wednesday, November 26, an incident occurred which increased greatly the anxiety of the Premier and gave occasion for a renewal of the critical utterances against the violence of Facism. Gen-

A Hard Blow to Facists

eral Italo Balbo, Chief of the Facist Militia, had brought suit for libel against the newspaper *Voce*. In the course of the hearings the defendants produced a letter dated August 31, 1923, which the General had to admit was written by himself. It contained instructions for certain violent measures to be adopted by the Facists of Bologna against a group of Communists whom a jury in Mantua had refused to convict of the charge of murdering three Facists. The letter also gave evidence that General Balbo assumed that

the local Facists of Bologna could exercise undue influence on the prefect of police and on the King's prosecutor, which strengthened the Opposition's accusation of undue interference of the party in the constitutional organs of the Government. Thus at a critical moment the charge of the Opposition, that of violence and of unconstitutionality, received corroboration from a most unexpected quarter and implicated one of the most influential members of the Facist party. The Opposition press was fervent in its accounts of this affair; but the Facist papers held a discreet silence. But the event is most untoward as regards the party, for the accusation was considered most grave. As an immediate result, General Balbo, acting for the better interests of the party, tendered his resignation to Premier Mussolini, who accepted it. But as Italo Balbo has been the military chief of the party from its beginning, during all the days of its great triumphs, he is idolized by the rank and file of the Facists. His resignation therefore, and its acceptance by the Premier has greatly displeased a large number of Facists. As a consequence Premier Mussolini must be exceedingly politic in order to prevent any split or grave division of opinion within the ranks of the party.

Jugoslavia.—It is good news to learn that Belgrade the capital city of Serbia, is finally to have its first Catholic Archbishop. The person selected for this responsible post

Complying with Vatican Concordat is the Franciscan friar, Father Romik. For some time past he has been exercising the jurisdiction of Apostolic Administrator of the Serbian Banat and hence was the logical choice of the Holy See. The appointment is particularly welcome for the reason that it is an indication on the part of the Jugoslavian Government of its desire to live up to the demands of the Concordat entered into with the Vatican. In this Concordat, dating back to 1915, provisions had already been made for a Catholic archbishopric of Belgrade, but the intervention of the World War delayed the carrying out of this plan. Since that time conditions have not been very favorable for Catholics. There has been much bias and petty persecution. It is to be hoped that a more liberal attitude will gradually be taken. At all events the new appointment is a fulfilment of the obligations assumed by the Government in 1915. Further information is given out that the Lazarist Father Gnisowek is to be Bishop of Uesküb, an Albanian bishopric whose history dates back to the fourth century.

Sweden.—Branting, the leader of the Swedish Social Democratic party, who was again elected Premier of Sweden, proposed to reduce by one-half the Government's

Scandinavian Arbitration Treaty military budget, which totals 140,000,000 kronen, and to devote the money thus saved to educational purposes and social welfare. On this issue he based his election campaign and won a decisive victory over the Conservative

Government, which maintained the necessity of national defense, especially because of Denmark's military plans and the report of similar plans on the part of Norway. Branting's pledges, however, should easily be made good in view of the recently signed Scandinavian Arbitration Treaty. It provides for international arbitration of all disputes between Scandinavian countries and was signed by the Governments of Denmark, Finland, Norway and Sweden. According to this treaty an international committee of research shall be appointed whenever there is a dispute among the signatories. Already in 1922 the League of Nations gave its attention to various proposals from Norway and Sweden and passed a recommendation asking members of the League to establish of their own accord such committees. The Scandinavian Arbitration Treaty is a specific application of this recommendation.

Switzerland.—A great deal of interest was centered on the International Opium Conference as the time approached for the American delegate, Stephen G. Porter,

The Opium Conference to make his strong appeal in favor of his proposals at the plenary meeting held Friday, November 28. His pro-

posals which he wishes to have incorporated in the new convention at Geneva would control not only the distribution of raw opium and of cocoa leaves, but even the production of these narcotics at their very source. Thus there would be no surplus of these drugs over and above what is absolutely necessary for scientific or medicinal purposes. These proposals had been known for over a week and some opposition had been voiced by France and recently by Bolivia. However, as was already threatened, the chief opposition came from India, through its delegate, Mr. H. M. Clayton. At this general meeting on November 28, the American proposals met with serious difficulties on the part of Mr. Clayton. Both Stephen G. Porter and Bishop Charles H. Brent of the United States were warmly supported by a great number of delegates and received loud applause from those present in the assembly. Mr. Clayton and John Campbell of India in their answers received none. During this debate feeling began to run high and veiled intimations were given out by the opposing delegates that there had not been sufficient regard for the truth. After an eloquent appeal by Bishop Brent and a sharp and short retort by Mr. Clayton a tense silence ensued, when, fortunately and tactfully, Senor Aguerro, Cuban Minister to Germany, proposed an adjournment. The next meeting was set for a later date.

Next week Sir Bertram Windle, F.R.S., will continue his interesting series of articles on evolutionary problems.

Father Boyd Barrett will begin a discussion of some important psychological topics; and Mr. R. R. MacGregor of Notre Dame will write on England and the Sudan.

What Causes Crime?

ANTHONY M. BENEDIK, D.D.

ASERIES of papers in several recent numbers of *The World's Work*, from the pen of French Strother, describes the new discoveries in criminology made by Judge Olson and Dr. Hickson of Chicago. According to these men, a particular type of emotional insanity, *dementia praecox*, is the cause of practically all crimes. The intellect has almost nothing to do with the commission of crime, but it is sub-normal emotion which produces both the desire and the will. The criminal's "affliction," as the new psychologists confidently assume it to be, is "a physical defect of the mass of gray matter, comprising the basal ganglia and the nervous system."

The cause of crime, therefore, is emotional insanity.

And we now know [says Mr. Strother], three facts about emotional insanity that we did not know before: 1. Emotional insanity is nearly always inherited. 2. Emotional insanity is incurable. 3. Emotional insanity can now be positively diagnosed and accurately measured.

What, then, is the cure for crime? First of all, prisons must be abolished; just as we do not give a man thirty days in jail for spraining his ankle or five years in the penitentiary for losing a leg, so we cannot condemn a man to prison because, forsooth, his "awry" gray matter has caused him to steal or murder. Persons thus incurably insane should be committed to guarded farm-colonies, where these

pathetic victims (for that, in truth, is what they are) of their physical inheritance may live a civilized life, in a place of sunshine and fresh air, of everything they can desire except freedom, that they may be safe from temptation and that the world may be safe from them.

And the permanent solution of the problem of crime is this: stop the breeding of criminals! "The improvement of the mentality and character of the race," says Dr. Hickson, "can be done only through breeding. Environment, sociology, pedagogy cannot usurp the place of breeding—a cabbage will produce a cabbage and a rose a rose, in spite of all." Mr. Strother himself immediately sees the utter injustice of the stand which is necessary to support this argument, and begins to apologize for it. He invokes the calm and cheery life of the guarded farm-colonies, where nothing is lacking save "freedom and the companionship of the opposite sex." Even the latter lack is not necessary, since sterilization will take its place satisfactorily. "Injustice to two or to hundreds?" he asks, and answers by adducing the example of the Jukes family and the insane Hapsburgs.

In regard to the question of sterilization, of course, Catholic theology is perfectly clear. It rests upon the empty assumption that the offspring of criminals are always and inevitably bad, no matter in what environment they may be placed. And yet of the sinful race of man a Divine Saviour was born, of a Mother preserved from sin's taint through the power of God. It is true that we must expect the operation of the Divine influence, too, in the case of the descendants of criminals, and that, as we know, means nothing but the power of religion.

While it is undoubtedly true that physical or mental defects may have an influence on the acts done by criminals, we who are fully imbued with the Christian idea of personal responsibility cannot admit that that influence is the total cause of crime, or that it bears even a paramount share. It is widely feared that we coddle our criminals too much, that we are showing them such a sentimental sympathy as they do not in any way deserve.

"Emotional insanity," this new doctrine states, "is incurable." In other words, since emotional insanity is the sole cause of crime, such a thing as the reform of one who has been a criminal is impossible. This assumption is one which any one who sincerely believes in the Christian economy of salvation must strenuously oppose, for our hope is based on the fact that we believe that, no matter how serious our transgressions against the Divine and human law may have been, with God's help we can arise from the slough of sin and begin a new life. When the Saviour said to the woman taken in sin, "Go, and sin no more," was He just voicing a few vain words of encouragement, knowing that the traits she had inherited from her ancestors necessarily predisposed her to sin, or was He working a miracle which effected a physical transformation in her? Why was Judas blamed, for he but followed the bent which nature placed in him? The Catholic practise of Confession, with God's forgiveness granted to those who earnestly desire to amend their lives and to avoid the pitfalls which have heretofore caused their failure, runs exactly counter to this new theory of criminal responsibility.

In a footnote explaining one of his "visual memory tests," the author of the articles in the *World's Work* happens upon a phrase which expresses exactly whatever truth there is in the theory which he is describing. "All criminals," he says, "having defective emotional re-

sponses, make imperfect copies (of these tests). The worse their defect, the worse their copies and the worse their *potential criminality*." In these last two words, the difficulty meets its solution. Potential criminality in all children of Adam and Eve we admit, and that impulse to wrong may be greater or less according to varied circumstances, such as time, place and family. But that this impulse necessarily leads the person who is its victim into the path which it points out, we deny. The power of the impulse we admit, but do we not have a power greater than it to oppose against it and thwart it, the power of the grace of God? God gives every man, whatever be the handicaps under which he is laboring, grace enough for him to work out his salvation, as the Catholic Church clearly teaches; and the notion of free will and human responsibility is necessary to explain why, in spite of this grace, men can lose their souls. And this new theory which we are considering is but another revival of the attempt to explain away our responsibility for our acts.

It will puzzle many of those who have long been viewing life with at least a fair degree of equanimity to hear such psychoanalytic propaganda as that which states that 128 items of emotional behavior are being studied by the members of the staff of one of our Eastern universities, enabling them to classify their students as "introvert, psychoasthenoid, neurasthenoid, schizoid and hysteroid."

In their day, [aptly comments the Pittsburgh *Gazette Times*] when their sons became too obstreperous mentally, the conduct was merely classified as "tantrums." This had the additional recommendation that it was easier to pronounce as well as to spell than the newer terms. In those days campuses were not so spacious as they are now—money was scarcer and endowments fewer—so the usual place selected for observation was a small shed to the rear of the dwelling house, where the winter's wood supply was stored. The treatment was according to an old scriptural prescription, indexed: Psalms, 89:32 [Douay Version, Ps. 88:33] and Proverbs, 13:24. One dose was ordinarily sufficient to give prompt relief.

Look up the passages indicated; it will satisfy the curiosity, and perhaps in addition it will stimulate a desire for a closer acquaintance with this text, a better knowledge of which would go far to eliminate crime from the conduct of human affairs. For, in the words of State's Attorney Crowe, the man who prosecuted Loeb and Leopold, "no person can respect and observe the Commandments and at the same time violate the criminal code." All sane authorities admit that a lack of reverence for God and of religion that teaches our duty towards God is really the greatest cause of crime. The only correct and sure formula for right living is this: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself for the love of God." Without that motive of pleasing God and doing His Will, men will be just and honest in regard to their fellowman and will obey the laws of the State only as long as it serves their own interests to do so. A moral sanction is needed to keep us straight when we see an

opportunity to advance or gratify ourselves by departing from the right path.

Mr. Strother expresses the hope that crime may be "bred out" of the world within two or three generations, so that less than a century hence crime, save for an occasional biological "throw-back," would be extinct. This selective breeding process is quite a novel substitute for the cleansing waters of Baptism. Till this new Utopia comes into existence, however, we will rest our hope in the grace of God, merited for us by the Saviour whose life's effort it was to convert sinners—the grace of God which we obtain through the Sacraments, and through daily prayer that we may be guarded against temptation and delivered from evil.

Again Girls à la Mode

ELLA M. E. FLICK

IF we did not know any better, we might be inclined to believe that the good little girl, with the curl in the middle of her forehead, had died in the long ago, without leaving even a memory behind her. "Everybody" says so. "Everybody" seems to be the criterion of truth and good behavior these days. At least, many of us model our thoughts and words and acts on what "everybody" thinks and says and does.

Of course, the nursery rhyme hinted that she was not always a model child, far from it. "When she was good she was very, very good, but when she was bad she was horrid." That's what the book said. And that was long ago. Maybe the present day craze for the bob did away with the curl altogether. Maybe in disgust she tucked it back like a grown-up lady just to fool this silly old world of serious folk who refuse to see a joke. Anyway the curl is gone. So is her reputation. She is very wicked indeed—according to "everybody."

About her "horrid" ways we hear a great deal. The newspapers thrive on her wild career. She paints her cheeks, reddens her lips, "tweezers" her eyebrows, wears diaphanous blouses that all but fall off her thin little shoulders. Today she is being arrested for stealing money, tomorrow for stealing hearts. The courts know her and her record before she is barely out of school. Child thief, girl gambler, divorcée.

She is good selling for the Sunday sheet. From the bad little girl who took two pennies from her mother up to the bad little child-wife who ran away from a sordid home with the hero who promised her leisure and pretty clothes, we get her life story in detail with pictures thrown in. All her heart secrets are revealed before us—except that the stolen pennies burnt a hole in her tiny pockets, that the hero was no hero after all, that she was very, very sorry for being "bad." These things they do not tell us.

The world of today is a stage set for youth and beauty. Little Sister has the leading part. Never in the history of womankind has nature placed so gorgeous a back-

ground. The sanest of us would seem to have gone beauty-mad. Is it so very strange that the little girl of today sets false value upon clothes and romance?

Although we will not admit that the bad little girl is more numerous today than in the days of old, or that her "wickedness" is any more atrocious, we have to agree that she exists, and does need our attention. Also she is younger than the bad little girl of our mothers' and grandmothers' day. She is more open in her badness. Sadder than all, she has fewer than ever to see her viewpoint or to condone her faults. Old fogies, male and female, rave at the mention of her name. All the sins of the Decalogue are supposedly hers. When some lofty-minded editor has nothing else to do he sits him down and relieves his brain about the folly of youth, girls in particular. The world and himself, the species man, are allowed a peccadillo or two in the upward climb, while she is expected to be sitting with her knitting in her silky "crinoline."

In his criticism of the flapper, man should at least be just and should be man enough to own up to his share of the responsibility in the making of the much-condemned modern girl *à la mode*. Were we to look a little deeper for reasons and explanations, we might be obliged perhaps to place upon man the major part of the blame for the prevalence of so many irresponsible little sisters. Is it not men who have tried to eliminate the teaching of religion from schools? Does not such an attitude affect Little Sister directly at a time when she needs ideals and safeguards, and does it not affect her indirectly in later life through her association with the "gentleman" male, resultant of such training?

Moreover we were not taught that there are two moral standards of life, one for man, the other for woman. All from the Vicar of Christ down to the humblest of his little children, are supposed to consider the Decalogue as the one God-given rule of right and wrong, and are expected to subscribe to its dictates. Hence it is hard for the bad little girl, or even for the good little girl at that, to understand how condonation is granted most freely to sinning man and is refused to erring woman. In spite of the fact that "everybody" thinks and acts and speaks as if such a custom constituted what is right and true, we rather believe that grievous sin on the part of man is on a par with a similar grievous sin committed even by a girl *à la mode*.

It is interesting to analyze this bad little girl about whom "everybody" is talking. Upon investigation we find she is not the young woman of nineteen who murdered her husband; nor is she the maiden of seventeen who helped rob and gag a man in his shop at night; neither again is she the child of fourteen who ran away with a middle-aged married man, because she did not want to go to school. They were bad, all of them. But their stories were told in hushed voices, while women cried and men fumbled with their handkerchiefs, coughed and blew their noses. With great crime we have sympathy,

and patience. For the "faults" which we all help create we have nothing but censure and contempt.

The little girl in the limelight today—the average bad girl—is in many cases our own home product. The recital of her "badness" varies as told by a fond daddy or the judge in the children's court, as seen by her mother or by the probation officer, but the little person herself is much the same city for city. She does wear indecent clothes. So oftentimes does her mother. She is a little flirt. Frequently so is her father. She smokes, drinks a bit perhaps, uses language that makes Aunt Matilda swoon away, but she is aping age and the world about her.

The world today, teachers, fashion, pleasure, luxury, should all in turn be called to appear at the tribunal of justice in which we try Little Sister. It is a difficult age in which to be young. In otherwise well regulated homes and schools and colleges, the principles which helped men and women through their trying years have been done away with before her young eyes could quite spell out their meaning, or her young ears quite catch their sense. God, free will, conscience, one by one have been taken from her. We tell her she is all beautiful. We teach her that the world and pleasure await her. From childhood on we bow before her, throw our best at her feet, surround her with love that asks no questions and makes no demands. Is it any wonder she comes to womanhood thinking the world a fairy world and man her slave? Is it so very surprising that she cannot say no to herself or to her enemy, the devil?

The spirit of activity that influences grown men and women of today, holds her too in its grip. The call of pleasure that makes slaves of middle-aged men and women cannot be expected to pass her by. The restlessness and discontent of the world have reached her little heart to do her harm in exactly the same way that they have harmed her mother and father. They take themselves off to their clubs or bridge parties, she wanders off in the streets.

Little Sister is clever. She has an active brain that must be occupied. She has a nervous energy that must be met and dealt with, two busy hands that will be useful, two eager feet that will run after evil if there is not a good to follow. She has a heart more romantic than the hearts of the ladies of the Victorian age.

The good little girl with the curl in the middle of her forehead still exists. If we have hitherto seen her only on her horrid days it is high time we get acquainted with her better self. It is true she is often a replica of what, in olden times, men would have judged a common woman, at least so far as appearances go. It is also true she sometimes speaks a foreign language, and has ways and habits that are open to misinterpretation. But she does exist.

Of an afternoon she can be found in any city upon its most prominent street. Her high heeled shoes clatter over the pavements. Her low necked frock and

scanty skirts make Grandpa wonder whether she will survive the winter. She looks, as most probably she wants to look, like a chorus girl from one of the rowdy companies.

But she can also be seen any week day morning at the early Mass. She still wears all her finery, rouged cheeks, powdered nose, fluffy bobbed head. Mrs. Grundy says: "The little hussy to dare to go to church like that!" Little Sister tells us she is just as particular when calling on her Lord as when dressing for her best beau. That is her viewpoint.

It is her kind and variety that fill the benches outside the confessional, crowd about the altars at Novenas for business girls, help church bazaars or take the Sunday school children off on a picnic. Her "pep" and originality are called upon in every activity in the school or church.

It is passing strange also the number of church societies in which we meet with such as she. It was thought

perhaps, rightly or wrongly, that Little Sister when good and pious, could influence her best friend's brother. Alas! the company of the well-dressed young man did not always help her on the road to goodness. Seeing that the idea of a society exclusively for men has materialized, we may cherish the hope that man, imbued with an esteem for manly and Christian virtues will be such a help to Little Sister that her hitherto shocking manners will cease and the world will recover its lost equilibrium.

Appearances are exceedingly deceptive at times. The whole world is ranged against the girl *à la mode*. But her mother and the good man in the box, to whom she tells her childish story week after week, know she is just a good little girl in spite of her reckless ways. The curl, maybe, on its very stubborn days, does swerve a bit to the right or to the left, and does sometimes give her a "horrid" appearance, but that is really a small matter after all.

Evolution and Scholastic Philosophy

WILLIAM HORNSBY

IN the preceding articles of this series I considered the question whether any theory of organic evolution, or transformism, is to be found in the writings of certain of the Fathers, to whom such an opinion has at times been attributed. I endeavored to show that the Fathers in question, St. Augustine among the Latins, and St. Gregory of Nyssa and St. Basil among the Greeks, while holding a theory about creation differing from the more common opinion, did not propose anything like a doctrine of organic evolution in the modern sense of transformism. On the contrary, it was shown that they undoubtedly took the permanence of species for granted, and in some places set it forth expressly in unmistakable language. It is the purpose in this concluding article to show that in later scholastic philosophy no doctrine of transformism was ever proposed.

We must begin by repeating once more the distinction between spontaneous generation and organic evolution, a distinction which, obvious as it is, has apparently been overlooked by those who have seemed to find organic evolution in Catholic tradition. Some of the Fathers, as we have seen, admitted a kind of spontaneous generation of organic forms from inorganic matter, while holding fast to the opinion that species, once in existence, remain the same forever. St. Thomas, the greatest authority of the Middle Ages, admitted a kind of spontaneous generation in the case of parasites and vermin, and other lower species of animals, but not for higher organisms.

It may be asked how it came that St. Thomas and his

colleagues, enlightened as they were, admitted such an apparently improbable opinion, as, for instance, that frogs and worms were begotten of the mud under the influence of the heavenly bodies. The answer is that such was the opinion current even among scholars, an opinion which had come down from the Greek philosophers and was held unquestioningly. It was supposed to be a fact of observation that those creatures were sometimes so engendered, and the philosophers admitted it, according to their general principle that there is no arguing against facts, *contra factum non valet argumentum*. It was not, indeed, until the last century—in our own day, we may say—that the theory of spontaneous generation was finally disproved and definitely admitted to be unfounded.

Now, then, turning our attention to St. Thomas's doctrine concerning the origin of species we may state it, for the present purpose, in three propositions: first, St. Thomas admitted spontaneous generation for a limited number of lower forms of animal life; secondly, for animals, generally, he postulated direct creation or production by God; thirdly, he does not so much as mention any theory of organic evolution, but simply takes for granted and asserts the permanence of species.

As to the first point there is no difference of opinion. St. Thomas accepted the received view of his day concerning the spontaneous generation of vermin and certain reptiles. He expressly rejects the opinion of Avicenna, who held that all animals could be generated naturally from some mixture of the elements. Moreover, St. Thomas maintains that all generation requires some active principle, which in the case of ordinary generation is in

the parents, while in the case of spontaneous, or, as he called it, equivocal generation, the active principle was in the heavenly bodies. (*Sum. theol. 1, q. lxxi, art. un. ad 2 um.*)

Secondly, St. Thomas requires for the origin of other animals direct creation or production by God. This is clear from a portion of the passage just referred to. Speaking of the active principle required for the production or engendering of a living creature, he says:

In the first production of things this active principle was the Word of God, which produced animals from the matter of the element [water or earth], either actually, according to other Saints, or virtually, according to St. Augustine.

In another place he says.

God produced the first creatures perfect at once, without any other previous disposition or operation of any creature; since He so made the first individuals of species that by them [their] nature might be transmitted to [their] posterity. (1-2, q. v, 7 ad 2um)

From these passages, and others that might be adduced, it is evident that St. Thomas positively formulates direct creation or production of species by God.

We may note in passing how unfounded is the statement sometimes made that St. Thomas followed St. Augustine's view of creation and the origin of species. He records St. Augustine's opinion and treats it with respect, out of reverence for the great Doctor, as Suarez says, but he does not make it his own, as is clear from the above quotations.

Thirdly, St. Thomas not only makes no mention whatever of any theory of transformism, but he repeatedly affirms the permanence of species. The first part of this assertion is negative and does not admit of direct proof. We can only claim that no statement of St. Thomas can be adduced to show that he so much as contemplated, or had any notion of, the theory of transformism. It was simply unknown in the philosophic world of which he was the leader. The permanence or immutability of organic species was no more questioned than the constancy of other natural laws, as that water seeks its level and fire tends upwards. This is admitted by all who are familiar with the writings of St. Thomas, and it is not questioned by Dorlodot or any other scholastic philosopher. Moreover, this negative assertion is a necessary consequence of the other part of this third point; that, namely, St. Thomas expressly and repeatedly affirms the permanence of species.

This last statement is abundantly proved by such passages as that just quoted: "God so made the first individuals of species that by them [their] nature might be transmitted to [their] posterity." The force of this text will appear the greater if we bear in mind that it is an echo of Aristotle's teaching concerning the "nature" (*physis*) in organic species, which, according to that philosopher, was fixed and immutable.

Again, it is a general principle of St. Thomas that each thing acts according to its nature and that therefore "it belongs to the nature of the thing which begets to beget

offspring like to itself according to the form." Now the *form*, according to scholastic philosophy, is the principle determining the nature or species of a living creature. If each generation, then, engenders according to that determining principle, there can be no change of the species. In another place he says: "Those things which belong to the nature of the species are transmitted by parents to their offspring" (*Sum. theol. 1-2, q. lxxxi, 2*). This assumption of the permanence of species appears in every passage of St. Thomas bearing upon the subject.

Suarez even more explicitly than St. Thomas holds that all species were produced by the Creator in one or a few individuals, and that once produced they remain ever the same in the essentials of their nature.

Finally, from the silence of St. Thomas and Suarez as to any transformist theory, we may safely conclude that no such theory had been proposed either in the past or by their contemporaries. It was their custom to record all important theories proposed concerning the questions they treated, and it is incredible that they should have failed to notice such a theory as transformistic evolution if it had any place among the philosophic speculations of their respective periods. Their silence, then, may be taken as conclusive evidence against the existence of any such theory in Catholic traditional philosophy.

Mrs. Fitzherbert: Catholic Queen

JOHN G. ROWE

OPPOSITE the Catholic Church of St. John the Baptist, Brighton, England, is being erected a Fitzherbert Memorial Hall in commemoration of Mrs. Maria Anne Fitzherbert, the Catholic and canonical wife of King George IV. But for the bigoted laws in force at the time of her marriage to the then Prince of Wales, she would have been entitled to be considered Queen of England on her royal spouse's succession to the throne.

Born in 1756, her maiden name was Smythe, and her grandfather was Sir John Smythe of Eshe Hall, Durham, and of Acton Burnell Park, Salop, a Catholic baronet. In the same year as the outbreak of the war of American independence, she married Mr. Edward Weld, of Lulworth, Dorset, the uncle of Cardinal Weld, but her husband died before the year was out. Next, in 1778, she married Mr. Thomas Fitzherbert, of Swynnerton, Staffordshire. He died in 1781, leaving her a jointure of £2,000 a year. Exceedingly beautiful, she attracted great attention at her residence in Richmond, and at Mayfair, London, where she had a town house. George, Prince of Wales, first met her in 1784, when he was twenty-two and she twenty-eight years of age. He fell madly in love with her, and, on her rebuffing his advances, he tried to trick her into a false ceremony of marriage in November of the same year. By a law known as the Act of Settlement, if the heir-apparent to the Eng-

lish throne married a Catholic he forfeited his right to the succession, and the Marriage Act of 1772 had been specially framed to render invalid any marriage contracted by a member of the royal family under the age of twenty-five without the King's consent.

Mrs. Fitzherbert, a devout Catholic all her life, continued to keep the Prince at bay, so he pretended to stab himself in despair, in the hope of making her yield. To escape from his importunities, she went abroad, traveling through Holland and Germany. He thereupon wrote to her, making her an honorable offer of marriage, "declaring that the crown, so far as he was concerned, could pass to his brother, Frederick's children." On that she returned to England, and she and the Prince were privately married in her own London drawing-room on December 15, 1785, by an Anglican curate but in the presence of a Catholic priest, who after the marriage ceremony, joined their hands and blessed their union according to the Catholic ritual. Her brother, Mr. John Smythe, and her uncle, a Mr. Errington, were also present.

So well-known was the Prince's devotion to Mrs. Fitzherbert that a popular song was written entitled "The Lass of Richmond Hill." Two of the lines ran:

"I'd crowns resign to call thee mine,
Sweet lass of Richmond Hill."

Although the marriage was kept a profound secret for political reasons, all the royal family seem to have known of it and, in a measure, approved of it. We are told, on good authority, that "from King George III and Queen Charlotte, the Duke of York, and Queen Adelaide, wife of William IV, she always experienced the greatest kindness and attention."

In 1787, however, the Prince was so heavily in debt that he applied to Parliament for help in paying his liabilities. Charles James Fox thereupon denied flatly in the House of Commons that the Prince was married to Mrs. Fitzherbert. He based his denial, it is said, on a "slip of paper" the Prince passed to him. Mrs. Fitzherbert was very indignant with her royal husband and at first demanded a public retraction. The Prince managed to conciliate her without such a course.

In the following year, she attended the historic trial of Warren Hastings, the Governor-General of India, impeached in Westminster Hall for certain malpractices while in office. "In the full bloom of her womanly beauty, she attracted more attention than the Queen or the Princesses." King George III, however, in 1794, insisted on the Prince marrying his cousin Caroline, daughter of the Duke of Brunswick, as the only condition of relieving him again of his debts. The Prince weakly complied, and Mrs. Fitzherbert severed her connection with him. Two years later he separated from the Princess and entreated Mrs. Fitzherbert to return to him.

She consulted the Pope as to the propriety of living

with him again, and the Holy Father told her she might do so as she was his wife in the sight of God. Consequently, she and the Prince lived together again until 1811, when, owing to the King's illness, he was made Regent. He then insulted her by assigning no place for her at the royal table on the occasion of a dinner given at his residence, Carlton House, to Louis XVIII of France. She was told that "she must sit according to her rank": that was as plain Mrs. Fitzherbert.

She then refused to have anything more to do with him and withdrew into private life, in spite of all his efforts at reconciliation; but he fixed an annuity of £6,000 upon her. In 1820 he became King, on his father's death, and it was during his reign that Catholics were once more allowed to be members of Parliament—the great Daniel O'Connell being the first Catholic M.P.—and that the Catholic Emancipation Act was passed. George IV and Mrs. Fitzherbert never came together again nor yet did he and his legal Queen, the even worse-used Caroline. He died in 1830, in the eleventh year of his reign and in his last hours he asked for Mrs. Fitzherbert. In his will he referred to her as his "real and true wife," and when he was dead a locket containing her miniature was found round his neck and was buried with him in the royal vault at Windsor.

Mrs. Fitzherbert survived him seven years, dying in her eighty-first year at Brighton, in 1837. She had been the pioneer of the Catholic Church in Brighton, and "it is more than likely that the first Masses said in Brighton since the Reformation were said in her oratory on the Steine." She gave £1,000 towards the founding of the first permanent Catholic church, that of St. John the Baptist, obtained the gift of the site of the church from the Marquis of Bristol, and settled another £1,000 on the parish as a perpetual endowment. She was buried under the floor of the church, which she had lived to see consecrated, and a monument of white marble decorates the wall over the spot. Her funeral was like a royal procession.

The monument was erected by an adopted child, a Miss Mary Seymour, who became the Hon. Mrs. Damer. The upper portion of the monument, surmounted by a cross, represents Mrs. Fitzherbert kneeling on a tasseled cushion and clad in classical widow's weeds, before a draped table on which is set an open book, marked with a cross, and an old-time lamp. The carven figure has three wedding-rings on the finger, as she was married three times. There is a fine painting of her by the famous artist, Gainsborough.

To the last she never uttered a word which might embarrass or injure her royal husband, "even though that word would have cleared her own reputation from all trace of the suspicion and mystery with which she was so long surrounded." Four years before her death, however, she deposited a box of papers with Coutts, the bankers, under seals of the great Duke of Wellington.

Lord Albemarle, and a near connection of hers, Lord Stourton. The marriage was always recognized by the Catholic Church, and legal proof was made public by permission of King Edward VII.

Prior to that, the Hon. Charles Langdale, Lord Stourton's brother, to whom he had assigned his authority, had published a narrative by him, vindicating Mrs. Fitzherbert's memory. But Langdale had vainly petitioned the trustees to open the sealed box and publish the contents. The papers in the box included her marriage certificate and a "memo" by her attached to a letter from the Anglican clergyman who performed the marriage ceremony. She had torn off the signature from the latter so that he might not be compromised.

The Ultimate Constituents of Matter

H. V. GILL, S.J., M.A., CANTAB., M.Sc.

THANKS to the wonderful work of Robert Andrews Millikan, professor of physics in the University of Chicago, we know with an accuracy of one part in a thousand the charge carried by an electron, the smallest particle of matter known to exist. In the case of atoms we were until recently forced to content ourselves with a knowledge of the average dimensions of the atoms of different substances, calculated from the measurements of large numbers. We now know that this method was fallacious. We learn from the work of J. J. Thomson, Aston, and others that the atoms of any given element are not necessarily of the same dimensions. Thus the element kripton which has an atomic weight of 82.92 as an average value, is really composed of six different "isotopes" with atomic weights of 84, 85, 86, 82, 83, 80, 78, the order of these numbers representing the relative numbers of each kind of atom. This means that in any given volume or mass of the element kripton there are at least six different kinds of atoms, each of which is, as far as is known, entitled to be called an atom of kripton. Even here the numbers given are average values. No one has measured a single atom. Now Millikan accomplished this feat in the case of the electron which has a mass nearly 2,000 times smaller than that of an atom of hydrogen.

In spite of most elaborate attempts no particle with a mass smaller than that of an electron has been discovered. Therefore we call the electron the smallest body known to exist. Furthermore, as far as we know, all electrons are exactly similar. Electrons can be obtained from various sources, and form part of every body. In all cases they are found to have the same mass and to carry the same charge of negative electricity. They differ amongst themselves in the velocity with which they move. We have some idea of their size, and various theories as to their shape have been formulated. What are they made of? Some would answer "negative electricity," others would say "specks or vortices of the ether charged with

negative electricity." We do not know. It seems safe to say that in the electron we reach further than ever before into the ultimate constituents of matter.

The electron is of extreme importance in all that concerns the action of matter on the senses. Probably every phenomenon of light, heat, sound, electricity, and the rest depends ultimately on the electrons contained in a body. Gravity may be a very special property independent of the others. In the case of light and radiation in general we are concerned with the arrangement and movements of the electrons in any substance. The modern physics is greatly taken up with the study of the arrangement of the electrons in an atom. Although electrons can exist as separate entities, they are normally incorporated into atoms of matter, and ultimately every electron finds a partner to share its existence in its complete state.

It has been found that electrons can be knocked off from an atom. Since the atom is electrically neutral, and since the electron is charged negatively, it follows that the portion of an atom which remains when the electron has been taken from it should be found to carry a positive charge of electricity. That this is so was proved by Sir J. J. Thomson, who had shortly before discovered the existence of the electron. We know with certainty that in every atom there exist positive and negative elements, so arranged that the total charge of electricity carried by the atom is *nil*, or in other words that the negative and positive charges are equal. Perhaps the most striking example of the atom is to be found in the case of helium gas. When radium disintegrates there come from it four products: α rays, which are charged with positive electricity; β rays (or electrons) charged with negative electricity; γ rays which are ether vibrations; and lastly a gaseous "emanation." As the result of a whole series of romantic speculations it was found that the α ray is the positive element of an atom of helium, into which it becomes transformed by uniting with electrons. When it was stated that we have not measured a single atom of any substance we ought perhaps to have excluded helium, for Rutherford succeeded in measuring the charge carried by a *single* α particle, or by the positive element of an atom of helium. Since we already know the charge carried by the electron we are enabled to test directly the theory that an atom of helium contains positively and negatively charged constituents, the charges on which are exactly equal. This is found to be the fact. A helium atom contains two electrons, and therefore a positive charge which is numerically equal to their sum. In general this fact is true of all atoms, that the total charges of the electrons is equal to that of the positive element. This introduces us to the positive part of an atom.

The positive part of an atom is called "the nucleus" and constitutes practically the whole mass of an atom. The charge of positive electricity on the nucleus is equal—or very nearly so—to the sum of the charges of the electrons associated with the normal atom. We may take it

as a general rule that the number of electrons is equal to half the atomic weight. As each of these electrons carries the same unit negative charge it follows that the positive charge on the nucleus must be equal numerically to their sum. An atom of hydrogen, though in some respects difficult to understand, is composed of a single electron associated with a positive nucleus carrying a single positive charge. The question arises as to whether those atoms which have several electrons and consequently several positive charges, contain a single nucleus with a single positive charge which is a multiple of that carried by the hydrogen nucleus, or of a number of positive elements or "protons" each carrying a single unit charge of positive electricity. It is difficult to understand how a number of particles all carrying charges of the same sign could cohere together to form a nucleus. This difficulty is overcome by supposing that there are a number of extra electrons keeping the positive elements together. In any case there is in every atom, according to the modern view, a central nucleus charged with positive electricity associated with a number of electrons each carrying a unit negative charge. How are these entities associated?

The favorite theory at present is the Rutherford-Bohr hypothesis, according to which the electrons revolve in orbits around the positive nucleus. Thus each atom is to be compared to a solar system with its planets. Curiously enough the relative sizes and distances of the electrons and the nucleus are, as far as can be ascertained, very similar to those of our own solar system. An atom of matter, therefore, is not to be looked on as a solid sphere. Only a very tiny part of the atomic system is composed of what we call matter. If we take the diameter of an atom as that of the orbit of its planetary electrons, we are justified in saying that only one part in roughly a hundred million million millions is composed of "matter"! Other equally remarkable results follow from the modern electrical theory of matter. It is clear that the above information leaves us very far off from a knowledge of what matter really is. The electron itself must be a very wonderful body, about which we are gradually learning a little. It seems clear that the further we probe into the ultimate nature of matter the more likely are we to discover properties which are different from those which appeal to the senses. Such properties, as for example those which we attribute to the ether of space, will no doubt often appear to us as involving contradictions.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Why Impoverished Priests?

To the Editor of AMERICA:

The article "Catholic Leadership" by P. J. Carroll, C.S.C., published in AMERICA, of November 8, should give to our Cath-

olic clergy food for fruitful meditation. One implied statement I single out as a most timely stricture on our method of procedure in the Catholic Church; it is the distribution of pastors, churches and congregations into wealthy, rich and poor, and I might add starving, according to worldly standards.

Should it be so? Is this a truly Christian spirit? Would not a more even distribution of available resources by proper authority, among all pastors and churches, help very materially to a more effective work for the salvation of souls? While it is quite proper that a city church should be more imposing in appearance than a country church, and its pastor be more liberally remunerated than a rural missionary priest, because of different circumstances, why should humbler congregations and pastors be handicapped, in their religious activities, by want of funds, and in some cases, be reduced to beggary?

I happen to be a rural missionary priest attending a half dozen tiny congregations, scattered in a pioneer district, with the princely income of about twenty-five dollars per month, from which I have to provide for the necessities of worship, and I believe I must be one in a thousand. What makes me find fault with this condition of things is the fact that a collaborer in the vineyard of the Lord, a non-Catholic, with a congregation of ten families, is assured an income of \$800 a year, not from his congregation, but from some diocesan fund provided for this purpose.

It is no doubt a source of spiritual gratification, to be thus enjoying the fullness of the first Beatitude, but under the present economic conditions of the world, without a reasonable income for pastor and congregation, the work in the vineyard of the Lord cannot be done effectively. I have neither influence nor authority to suggest the method of providing such a diocesan or national fund in the Catholic Church, but what is done by others can be done by us as well. It is hard to understand why there should be destitute pastors and congregations, while there are so many rich and wealthy. I can do no more than sound the cry of distress. Who will undertake to improve such a painful condition in the Church of Christ?

Ontario, Canada.

A. H. M.

"Everybody Welcome"

To the Editor of AMERICA:

May I call attention through your columns to a suggestion made by the Rev. M. E. Casey of St. Catherine's College, St. Paul, Minn., in the *Daily American Tribune* of November 13, to placard every Catholic church with the familiar notice over the doors: "Everybody Welcome?" Father Casey, though "a born Catholic," speaks with the enthusiasm of a sincere convert from Protestantism, who having received the "glad tidings" himself, would gladly share his "great find" with everybody else, and, if I am not misinformed, his earnest, practical efforts to disseminate Catholic Truth have already yielded a bountiful harvest of converts.

It was the famous sign "Everybody Welcome: Everything Free!" over the K. C. huts during the World War that won the enviable reputation of that great organization and made it *facile princeps* among the patriotic relief societies, completely eclipsing its most formidable rival, the Y. M. C. A. which was run on strictly "business" principles. What the Knights of Columbus so successfully accomplished during the war, could easily be duplicated a hundredfold by the combined efforts of the entire body Catholic including clergy and laity in time of peace.

A non-Catholic friend at my elbow, however, suggests semi-facetiously, that in case the plan were adopted it might be necessary in some churches between New York and San Francisco to abolish the "money-changers" who gather in the dimes and quarters at the church doors on Sundays, making it exceedingly embarrassing for a Catholic layman to take a non-Catholic friend

to church with him. The Papal Delegate once issued a formal edict against this custom, but whether it is still in force deponent saith not. Possibly it yielded to the argument that "necessity knows no law." Whatever the facts, perhaps a compromise might be arranged by letting everybody in free, but charging them to get out, in the form of a "silver collection" that would not be limited to "dimes" and "quarters."

Father Casey suggests as a possible objection to his "Welcome" plan that "it is a Protestant custom." Very true. But is not the "boy choir" a Protestant custom? Is not "congregational singing" a Protestant custom? Do not Protestants contribute millions of dollars annually to "foreign missions?" Must Catholics abandon all these good works because Protestants also practise them? Are not these some of the good things they have retained since they separated from the Mother Church at the Reformation? Are not these the very things that should pave the way for their return to the "one fold and one shepherd?"

The harvest of souls is so immense and so ripe in this country that no legitimate means should be overlooked for gathering it in. In the words of the American "doughboys" of all denominations, let me repeat: "Come again Casey!"

White Bear Lake, Minn.

W.M. F. MARKOE.

The Visitation Convent Thurnfeld

To the Editor of AMERICA:

Your readers have interested themselves on former occasions in the Visitation Convent Thurnfeld, Hall, in Austria. As we had previously stated, the roof of our church and monastery were in danger of breaking down, while the decay of the stones had reached up to the first story making cells and rooms very damp. All this was the sad consequence of our inability to make repairs during the last ten years. We saw the deterioration of the buildings, but the struggle for bare existence made it impossible to prevent this.

At last we could wait no longer, and we began the work of repairs in the confidence that Divine Providence would let us find benefactors to help us pay the great debt. A Vienna Ministry had promised us the sum of 80,000,000 kronen for these urgent repairs, but now, a few weeks ago, official notice was sent that because of the want of money in our State it is impossible to give the promised help. This came like a flash from the blue, since in consequence we now have more than 150,000,000 kronen to pay. One American dollar has the value of about 70,000 kronen.

Our community counts fifty-six members, but many are old and weak, and no longer able to work. All, however, can pray and ask God's blessings on those who heed our humble appeal.

Hall, Austria.

SR. MARGUERITE MARIE BÖHM.

San Anastasia and the Christmas Liturgy

To the Editor of AMERICA:

At this season of the year how many ever stop to wonder where our beautiful Christmas liturgy originated, how far back in Christian history it goes, or where the birth of Christ was first liturgically celebrated? We become so accustomed to established events we rarely ever give a thought to the times when such familiar customs were new. The history of such events is usually left to the attention of scholars and their work too frequently is not presented to the public in a form to attract the attention of the average reader.

A few months ago Dr. Philip B. Whitehead, an archeologist who has devoted more than five years to the study of the subject of Christian archeology, delivered an address before the Pontifical Society of Christian Archeology in Rome, in which address he presented two theories about the ancient Church of San Anastasia which created considerable discussion at the time, among the scholars of Rome. Dr. Whitehead had his theories so well

supported by historical data that he convinced so profound a scholar as Dr. Marucchi of the correctness of his views.

Referring to the records of the Council of 499 A. D. Dr. Whitehead presented the theory that the church in question was already known as the Church of Anastasia before that date, but was not mentioned as Saint Anastasia. According to canonical records the martyr Anastasia had not been canonized in 499. Mr. Whitehead proposes then, that the church was founded and received its title at a very early date. He presents documentary evidence to prove that Anastasia, the sister of Constantine, first Christian Emperor of Rome, was the founder of this church and that it was she from whom the church derived its name. This fact would easily account for the early prominence of this church in Christian history.

Dr. Whitehead's second theory is that the Christmas Mass was first celebrated in this church, and that the festival of the Nativity originated under the patronage of the Constantines. There are few Christians who are not familiar with the important part which Constantine played in early Church days, and that it is to him we are indebted for elevating Christian teachings to the first place in the Roman Empire. Linking up the Christmas liturgy with the family of this first Christian Emperor should appeal to all Christians as most fitting.

The *Osservatore Romano* gave almost half a column, in its issue of April 27, to a discussion of these two hypotheses of Dr. Whitehead. Many of his statements were challenged by other scholars, but he was able to satisfy every contention presented to his attention. The whole subject has had the most careful study and the results of the scholarly work which Dr. Whitehead has been doing will appear in book form in the not far distant future.

Dr. Whitehead has been working on the general thesis of the transformation of early pagan buildings into Christian churches. The above theory was to have been a chapter of a book on this whole subject. So much material has been gathered and the extent of his research in this one church has been so broad, that he may decide to present his theories about San Anastasia as a separate volume. Such a book will probably have a wider appeal to the general reading public than his complete thesis, owing to the interest everywhere manifest in the subject of Christmas.

Is it not a source of satisfaction, as we turn our thoughts to preparation for Christmas and contemplate the festival as one of most sacred importance to all Christians, to know of this relation between the celebration of Christ's birthday and the family of our first Christian Emperor? It is not hard to imagine that his family were generous patrons of early church building and it is appropriate that we should find an early church dedicated to a sister of this great benefactor of the church.

Janesville, Wis.

DOROTHY W. HOUGH.

Communist Menace to Labor

To the Editor of AMERICA:

Attention has at various times been called in Catholic social literature to the fact that labor would be the sufferer from extreme radicalism. This is daily being more perfectly realized by the workingmen themselves. Thus I notice that at the recent trade union congress in Belgium a resolution was passed by a vote of 324 to 38 cautioning against disruption from within, and demanding that drastic action be taken against any person trying to disrupt the unions.

Such caution has been made necessary owing to the insidious efforts of radicals in the labor unions. No member of a Communist party, it was decided, could be permitted to exercise the functions of a union labor leader. "It is suicidal," was the declaration, "to entrust members with leading positions who are compelled by virtue of their membership in the Communist party, to fight the Belgian Federation of Trade Unions." American trade unionists have had similar experiences.

New York.

J. M. T.

AMERICA

CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, DECEMBER 6, 1924

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Mary Immaculate

ON December 8, the Catholic Church, the only effective League of Peoples, celebrates with complete accord in Faith, in practise and in devotion, the Feast of the Immaculate Conception of the Blessed Virgin Mary. This dogma asserts "that the most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege granted to her by Almighty God, through the merits of Jesus Christ, the Saviour of mankind, was preserved from all stain of original sin." In its definition, its arguments, its implication, this dogma stands counter to many of the principles current in the world today. It is a dogma of belief, boldly stated, admitting no compromise, cutting off from Catholic communion all who deny it. But outside the Catholic Church there are no dogmas of Faith; there is no authority to assert what must be infallibly right. This dogma is based on the argument from tradition; in the modern world tradition is a matter of amusement and not a serious reason for belief. In its biblical argument it affirms that there was a tempter, and an offended God; current thought denies that there was anything more than evolving brutes in those far-away days. This article of Faith postulates the existence of original sin, of a human nature tainted by moral guilt; but the contemporary philosopher talks away all moral responsibility and admits only an heredity that is physical.

In a more buoyant spirit, this dogma proclaims that the spiritual element in man may be sublimely elevated to a sphere higher than the angelic; but world-thought declares that man is wholly animal and can elevate himself only in mechanistic matters. This dogma shows the Divine care

which God exercised over the preparations for the coming of Jesus, it manifests His decree that the flesh from which the Christ was to be formed should be spotless, utterly. Even in bodies calling themselves Christian, so far has the Divine plan been forgotten that the Divinity of Christ is largely denied. This declaration of Mary's unsullied purity is one of the bulwarks that surround the dogma of Christ's Divinity; a glorification of the sacredness that hovers over the increase of mankind, an exemplification of sublime purity in a civilization that would reject anything that opposes brute passion. By the merits of Christ, Mary was raised to heights of sanctity; she becomes the model for us to imitate, also assisted by grace. The Catholic Church stands solidly in its affirmation of the dogma of the Immaculate Conception and all that dogma implies. Outside of the Catholic Church, the world of today, as the world of yesterday, is intensely hostile and bitterly antagonistic to Mary and to the lessons she teaches, as well as to this dogma, in itself and in its effects.

Judicial Usurpation

THE issue in the suits initiated by the Government against the newspapers which printed the income tax reports is this: May the Government constitutionally prohibit the publication of facts made public by the mandatory provisions of an act of Congress? When Congress ordered the books to be opened to the public, it ordered certain facts to be made public. But may Congress distinguish between publication and publicity? May it say, for instance, "You may talk as long as you wish about these reports. You may paint them on a sign-board, or put them in the moving picture news review of the week, or even illuminate them on parchment. But you must not print them in a newspaper"? If Congress may do this constitutionally, it would seem to follow that Congress may constitutionally disregard the First Amendment of the Constitution.

It can scarcely be taken for granted that Congress intended to forbid what the income tax law appears to command. But it does not seem extreme to assume that Congress did not know what it was doing when it passed the law. The act was so carelessly drafted that it is now possible for the attorney-general and the solicitor-general of the United States, not to refer to countless Federal officials and eminent lawyers throughout the country, to snarl and snap for days together as to the real meaning of two or three debated paragraphs. There is no malice on part of the attorney-general who brings the suits against the newspapers. He is unable to guess what the law means, and is quite willing to pass the task to Federal juries in half a dozen States, on the supposition that the guess of twelve good men and true will be nearer the truth than his own.

As the New York *World* aptly observes, we are hearing a good deal about usurpation by the courts in these days. But jurists long ago pointed out that not a few laws

represent nothing more than the unwillingness of legislatures to assume their proper responsibility. "It has become more and more the practice of Congress to grind out laws, meaningless laws, unconstitutional laws, contradictory laws," notes the *World*, "and then for the executive to throw up its hands and turn to the courts to straighten the thing out." Slipshod legislation is a prolific source of alleged "judicial usurpation." But what would happen were Congress vested with power to make any legislation constitutional that it could pass a second time by a two-thirds majority?

Propaganda and Legislation

AS observed by Mr. Robert E. Shortall on another page of this Review, the action of the people of Massachusetts, who as soon as they were permitted to express an opinion on the child-labor amendment promptly and overwhelmingly rejected it, constitutes "a most instructive specimen of our American system of government under the control of professional politicians." When first proposed to the General Court, the legislative body of the Commonwealth, the amendment had the support of the two Senators from Massachusetts and of a majority of the members of the lower House. The inference that these officials correctly interpreted the will of the people was at least plausible, but the General Court hesitated, and finally decided to ask the people what was their desire.

The November elections proved beyond dispute that the Senators and representatives were wrong in believing that the people favored an amendment which would give Congress power to prohibit all labor of whatever kind by persons under eighteen years of age. This vote does not bind the General Court, but if the Court now adopts the amendment it cannot claim that it has acted on a mandate from the people. It can accept the amendment only by disregarding the will of the people.

The incident emphasizes the danger of drawing general conclusions from slender premises especially as they are offered by lobbyists and propagandists. There is far too much of what has well been named "artificial public opinion" in this country. "Propaganda undisguised" is welcome, for it is simply a clear and definite statement of opinion, but propaganda which presents mere assumptions in the guise of undenied and undeniable fact is a nuisance and a menace. It stirs up hostility, creates prejudice, and makes intelligent, truth-seeking discussion impossible.

Up to the present time, the Legislatures of six States have considered the amendment. Arkansas has adopted it by a narrow margin, Georgia, Louisiana, and North Carolina have rejected it, and in Iowa no action was taken. It is to be hoped that the Legislatures of the other States will scrutinize the proposed amendment with care, disregarding the so called "humanitarian appeals" of the propagandists. The sentimentality which disregards actual facts is a fatal guide, but it is too often the chief inspiration of the lobbyist and the propagandist.

Two Authorities on Prohibition

PROBABLY for the first time in their respective careers, Mr. Wayne B. Wheeler, chief counsel for the Anti-Saloon League, and Mr. Austen Fox, chairman of the Moderation League, find themselves in agreement on the subject of prohibition. Yet they are by no means as like in mind and person as Tweedledee and Tweedleum. Both admit that the Volstead law is not consistently enforced. This failure Mr. Wheeler attributes to the fact that many Federal officials themselves violate the law, and that far too many tolerate the vicious practise of forging and selling permits to traffic in alcohol. Mr. Fox, on the other hand, believes that the law cannot be enforced simply because the people realize that it does not honestly interpret the Eighteenth Amendment. Mr. Wheeler seeks a remedy in new and more stringent legislation; Mr. Fox in a new definition of "intoxicating."

Between these two views there is a wide field for dissent. Mr. Wheeler is quite correct in stating that the violation of the prohibition law is nothing short of scandalous, but he may be thought to be unduly severe in his strictures upon "worthless Federal officials." That some may be thus classified seems to be true, but it has yet to be shown that a majority or even a considerable minority of the enforcement officials are false to their oath. Mr. Fox is much nearer the truth when he says that the laws are not enforced because the people, at least as far as they are represented by juries, do not wish them enforced. "They refuse to accept the falsehood on which the Volstead act rests. They know that the legal definition of 'intoxicating' is not true." Nor will the decision of Judge Soper in the Federal Court at Baltimore make the task of the Federal officials more easy. Judge Soper ruled that the Government might not assume that beverages prepared and used in the home were intoxicating if they contained more than one-half of one per cent of alcohol, but must prove that they were intoxicating in fact. Accepting this ruling the jury found that the Government had failed to show that a "fruit juice" containing 11.64 per cent of alcohol by volume was intoxicating. The value of this decision is found in the clear light which it throws upon the inconsistencies of the Volstead act.

Speaking in Philadelphia Mr. Wheeler gave his audience to understand that Congress would be asked for stricter enforcement laws. It is somewhat difficult to conceive of laws more drastic than those now on the statute books, but Mr. Wheeler, who by this time should be an expert in repressive measures, may see his way clearly. But the average citizen, caring nothing whatever for beer or wine but very much for legislation which does not too violently conflict with the institutions of a country dedicated to liberty, may be permitted to hope that we are not to be deluged with more rules and regulations which assume as fact what is patently not fact. Legislation of that type can be enforced only by the knout and the gallows.

Self-Control and Birth-Control

A FIVE-LINE cablegram published in the Chicago *Tribune* reports that the action for libel brought in the English courts against Dr. Halliday G. Sutherland by Dr. Marie Stopes has been won by Dr. Sutherland. Dr. Sutherland is the author of an excellent work, "Birth Control," and Dr. Stopes is well known for her efforts to spread contraceptive practices in England. At the first hearings, Dr. Sutherland who had vigorously attacked a book published by Dr. Stopes, was mulcted in the sum of £400. On appeal, decision was reversed, and this appellate action has been sustained by the House of Lords. This decision is said to be final.

It need hardly be repeated that, according to the teaching of Catholic theologians, deliberately to frustrate, or to attempt to frustrate, the normal operation of the faculties intended for procreation, is a violation of the natural law and is grievously sinful. There can be no possible compromise with this frightful evil, just as there can be no compromise with solitary vice, and for the same reason. Each is an offense against the law of man's nature. Hence the question sometimes put in all good faith by non-Catholics "Will not the Church some day change her attitude in this matter?" must be answered in the negative. The Church has no jurisdiction over the natural law, save such as is implied in her office to defend, formulate, and interpret it. God, the Creator of all that exists, and not the Church of God, is the Author of the natural law. The Church cannot repeal that law, nor can she

change its essence or extent by omission or addition.

Yet it must be admitted that shamefully unjust economic factors are suffered to exercise a pressure, particularly in our large cities, which either forces husbands and wives to live as celibates, or induces them to act against their consciences, and their desires as normal men and women, by sinning against their nature. In particular, landlords who demand exorbitant rents, employers who refuse to pay a family-wage, physicians who demand fees which no man on a worker's meager salary can meet, do more than Dr. Marie Stopes to spread this moral leprosy among our people.

It is also granted that in given instances obedience to the law of nature may call for virtue that is heroic. But difficulties, while they may lessen the guilt of the transgressor, never constitute a license to violate the law. Fidelity to God's decree that the nature which He has made must be respected, may be difficult, as truth, chastity, loyalty, the magnificent willingness to suffer the loss of all things but honor, may also be difficult. But none of them is impossible. The hero is the man who dares attempt what his fellows call the impossible. And the Catholic Church, teaching that by the grace of a merciful and all-loving God, man can rise to unvisioned heights of sanctity, points to uncounted sons and daughters who in every age have deemed goodness better than comfort and death more desirable than sin. What is needed for the true welfare of the individual and the general good of the State is not birth-control but self-control.

Literature

A Book, Perhaps

SEVERAL years ago, AMERICA contracted the habit of making some suggestions anent the suitability of a book as a Christmas gift. In the beginning a very few titles were listed as appropriate. But as the years advanced the recommended list expanded. At present, only a fraction of the good books reviewed in these pages during the past year can find space in the annual catalogue of titles deemed suitable for Christmas giving. Here is no labor of winnowing the chaff from the wheat; rather, it is the process of grading various brands of the best, of finding space for the good wheat in bins of limited size. Our bin is the printer's measure.

The following selections are only indicative of the wealth of the book-harvest during the past twelve-month. The lists are not exhaustive; they are not precisely a survey of the best books, since many of the more valuable volumes are not of general interest; they are not made up of masterpieces, for these are counted by centuries and not by years; in addition, the lists are not branded with that infallibility which every genuine reviewer possesses. The titles given are merely suggestive. Any book in the

following appended lists would make a far better Christmas present than a box of cigars or a bottle of perfume.

An attempt has been made to arrange the books according to general subjects and not according to the classes of people for whom they might be judged appropriate. Our friends show wide divergence, in age as well as in character, profession and hobby. For those of tender years, a list of three score and ten books was published in the issue of November 22. For all those whose ages vary from eighteen to eighty, whose tastes range from the most serious to the lightest, whose occupations keep them in the home or send them abroad, these classified selections have been compiled.

History is a vast panorama that may be studied as a whole or in detail. The following books cast new light on many portions of the past and illuminate many phases of the present:

Curious Chapters in American History. H. J. Desmond. Herder. \$1.50.
Arbitration Treaties Among the American Nations. W. R. Manning. Oxford. \$3.50.
The Civil War in America. W. G. Shotwell. Longmans. \$10.00.
The Jews in the Making of America. G. Cohen. Stratford. \$2.00.
The Germans in the Making of America. F. F. Schraeder. Stratford. \$2.00.

The Gift of the Black Folk. W. E. DuBois. Stratford. \$2.00.
 Colonial Women of Affairs. E. A. Dexter. Houghton, Mifflin.
 \$5.00.
 Colonial Dames and Good Wives. Macmillan. \$1.50.
 The Fabulous Forties. M. Minnigerode. Putnam. \$3.50.
 American Social History. Ed. by A. Nevins. Holt. \$4.00.
 These Eventful Years. Encyclopedia Britannica. \$11.50.
 The Contrast. Hilaire Belloc. McBride. \$2.50.
 International Law. C. G. Fenwick. Century. \$4.00.
 Our Foreign Affairs. P. S. Mowrer. Dutton. \$3.50.
 Politics—The Citizen's Business. W. A. White. Macmillan. \$2.00.
 John Citizen's Job. H. H. Curran. Scribner. \$1.50.
 The State of the Nation. A. J. Beveridge. Bobbs-Merrill. \$3.00.
 American Problems. W. E. Borah. Duffield. \$2.00.
 Taxation: The People's Business. A. W. Mellon. Macmillan.
 \$1.25.
 The Ku Klux Klan. J. M. Mecklin. Harcourt, Brace.
 The Profession of Arms. E. Colby. Appleton. \$1.50.
 Bolshevik Persecution of Christianity. F. McCullagh. Dutton.
 \$7.00.
 The Catholic Church in Russia Today. M. E. Almedingen.
 Kenedy. \$1.35.
 The Foreign Policies of Soviet Russia. A. L. Dennis. Dutton.
 The Evolution of French Canada. J. C. Bracq. Macmillan. \$2.50.
 New Governments of Central Europe. M. W. Graham. Holt.
 The History of the Popes. Vols. XIII and XIV. L. von Pastor.
 Herder. \$4.50 each.
 The Papacy. C. Lattey. Herder. \$1.75.
 The Uniate Eastern Churches. A. Fortescue. Benziger. \$3.00.
 The Inquisition. H. Nickerson. Houghton, Mifflin. \$4.00.
 The Cambridge Medieval History. Vol. IV. Macmillan.
 The History of Ireland. S. Gwynn. Macmillan. \$4.50.
 The Early Irish Monastic Schools. H. Graham. Winona, Minn.
 \$2.50.
 History of the British People. E. M. Hulme. Century.
 England Under Henry III. M. A. Hennings. Longmans. \$3.50.
 The Emperor Charles IV. G. G. Walsh. Appleton.
 Reflections on the Napoleonic Legend. A. L. Guérard. Scribner.
 \$3.75.
 The History of the Renaissance. S. Dark. Doran. \$1.25.
 The Rise of Universities. C. Haskins. Holt. \$1.50.
 Studies in History of Medieval Science. C. H. Haskins. Harvard.
 \$6.00.
 Poison Mysteries in History, Romance and Crime. C. J. Thompson. Lippincott. \$3.50.
 Smugglers and Smuggling. A. H. Verrill. Duffield. \$4.00.

This year has been particularly fruitful in its biographies and memoirs. Those of a sacred nature are first given, but the secular lives that follow are quite worthy of note.

Biographical Dictionary of the Saints. F. G. Holweck. Herder.
 \$10.00.
 The Romanticism of St. Francis. Father Cuthbert. Longmans.
 \$3.50.
 St. Francis of Assisi. G. K. Chesterton. Doran.
 Saint Gregory the Great. Abbot Snow. Benziger. \$5.
 Saint Gregory the Great. Sister of Notre Dame. Kenedy. \$1.50.
 The Times of Saint Dunstan. J. A. Robinson. Oxford. \$3.50.
 St. Anthony the Hermit. D. J. McLoughlin. Benziger. \$1.25.
 Panegyrics of the Saints. D. O'Mahony. Herder. \$3.25.
 Memories of Missionary Priests. R. Challoner. Kenedy. \$5.00.
 Mid Snow and Ice. P. Duchaussois. Kenedy. \$3.75.
 Rev. James A. Cullen. L. McKenna. Longmans. \$2.50.
 Maryknoll Mission Letters. Macmillan. \$3.00.
 The Life and Works of Mary Aikenhead. Longmans. \$5.00.
 St. Colette and Her Reform. M. Perrin. Herder. \$2.35.
 Mary Elizabeth Townley. Benziger. \$6.25.
 The Life of Mother Clare Fey. I. Watterott. Herder. \$2.25.
 The Life of Jeanne Charlotte de Bréchard. Longmans. \$4.20.
 A Daughter of Coventry Patmore. Longmans. \$2.50.
 The Life of Mere St. Joseph. Longmans. \$5.00.
 A Carmelite of the Sacred Heart. M. E. Arendrup. Benziger.
 \$2.75.
 Once Upon a Time. D. P. McAstocker. Stratford.
 The Redemptorists. G. Stebbing. Benziger. \$2.35.
 Preachers of the Passion. Father Herbert. Benziger. \$2.25.
 The Congregation of St. Joseph Carondelet. Sister M. L. Savage.
 Herder. \$3.00.
 Our Presidents. J. Morgan. Macmillan. \$2.50.
 Woodrow Wilson. W. A. White. Houghton, Mifflin. \$5.00.
 The True Story of Woodrow Wilson. D. Lawrence. Doran. \$2.50.

Woodrow Wilson. R. E. Annin. Dodd, Mead. \$2.50.
 Grover Cleveland. R. E. McElroy. Harper. \$10.00.
 Abraham Lincoln. D. K. Dodge. Appleton. \$1.50.
 Lincoln. N. W. Stephenson. Bobbs-Merrill. \$3.00.
 In the Footsteps of the Lincolns. Ida Tarbell. Harper. \$4.00.
 Intimate Character Sketches of Abraham Lincoln. H. B. Rankin.
 Lippincott. \$3.00.
 Recollections of a Happy Life. M. F. Egan. Doran. \$4.00.
 Memories of Many Lands. Archbishop Seton. Kenedy. \$4.50.
 Autobiography of Mark Twain. Harper. \$10.00.
 The Real John Burroughs. W. S. Kennedy. Funk, Wagnalls. \$2.50.
 My Rhineland Journal. Gen. H. T. Allen. Houghton, Mifflin. \$6.00.
 Garrulities of an Octogenarian Editor. H. Holt. Houghton,
 Mifflin. \$4.00.
 Adventures in Journalism. Sir P. Gibbs. Harper. \$2.50.
 Those Europeans. S. Huddleston. Putnam.
 Robert Browning. F. M. Sim. Appleton.
 Thackeray and His Daughter. H. T. Ritchie. Harper.
 Louis Pasteur. S. J. Holmes. Harcourt, Brace.
 Napoleon. H. A. Fisher. Holt. \$2.50.

Of a distinctly Catholic nature is the next group. It comprises not only theological and philosophical treatises but also books of popular asceticism and of practical piety, as well as those dealing with present day problems from a Catholic viewpoint:

The Summa Contra Gentiles of St. Thomas Aquinas. Vols. I and II. Benziger. \$6.50.
 The Sacrifice of the Mass. Rt. Rev. A. MacDonald. Herder. \$2.25.
 Christ in His Mysteries. D. C. Marmion. Herder. \$4.25.
 Christ and the Critics. H. Felder. Benziger. \$5.00.
 Christian Apologetics. Devivier-Sasia. Wagner. \$6.00.
 God and His Creatures. J. Rickaby. Longmans. \$2.50.
 Cosmology. J. O'Neill. Longmans. \$4.20.
 Principles of Natural Theology. G. H. Joyce. Longmans. \$2.80.
 God and Reason. W. J. Bro-nan. Fordham Univ. Press. \$2.00.
 Outline of Pure Jurisprudence. F. P. LeBuffe. Fordham Univ.
 Press. 2.00.
 Natural Justice and Private Property. D. Marino. Herder. \$1.35.
 On Miracles and Some Other Matters. Sir B. Windle. Benziger.
 \$2.25.
 Anthropology and the Fall. H. T. Johnson. Benziger. \$1.25.
 Christian Monism. E. Wasmann. Herder. \$1.25.
 The Pastor According to the New Code of Canon Law. C. Augustine. Herder. \$2.50.
 Religious in Church Law. H. Papi. Kenedy. \$2.75.
 Bible and Labor. Joseph Hüsslein. Macmillan. \$2.25.
 Christianity and Reconstruction. Father Bampton. Herder. \$2.35.
 A Dictionary of Secret and Other Societies. A. Preuss. Herder.
 \$3.50.
 Instructions on Christian Morality. J. Kiely. Herder. \$3.50.
 An Ex-Prelate's Meditations. H. J. Heuser. Longmans. \$1.75.
 A Retreat for Priests. W. Elliott. Apostolic Mission House. \$1.65.
 Catholic Liturgy. G. Lefebvre. Benziger. \$2.25.
 In Christ Jesus. R. Plus. Benziger. \$2.35.
 God Within Us. R. Plus. Kenedy.
 Religio Religiosi. Cardinal Gasquet. Kenedy. \$1.45.
 Mystical Initiation. Dom S. Louismet. Kenedy. \$2.00.
 The Risen Jesus. A. Goodier. Kenedy. \$1.35.
 Devotion to the Sacred Heart. J. Bainvire. Benziger. \$4.00.
 One Hour With Him. Mgr. Kirlin. Macmillan. \$1.50.
 The Wonderful Sacraments. F. X. Doyle. Benziger. \$1.25.
 Of Mass. J. Boland. Benziger. \$1.60.
 Highways and By-Ways in the Spiritual Life. J. E. Stuart.
 Longmans. \$2.00.
 Be of Good Heart. J. McSorley. Kenedy. \$1.50.
 Loaves and Fishes. Bernard Vaughan. Benziger. \$1.00.
 Little Cords. F. P. Donnelly. Kenedy. \$1.25.
 Go to Joseph. A. M. Leipicier. Benziger. \$1.50.
 With the Church. M. M. Loyola. Kenedy.
 Conquest of Heaven. F. Rouvier. Murphy. \$1.00.
 Christ or Chaos. M. J. Scott. Kenedy. \$1.25.
 The World's Debt to the Catholic Church. J. J. Walsh. Stratford.
 Campaigning for Christ. D. Goldstein and M. Averv. Pilot. \$2.00.
 Yearning for God. J. J. Williams. Benziger. \$1.50.
 Franciscan Essays. D. Devas. Herder. \$1.35.
 From a Friar's Cell. V. McNabb. Kenedy. \$2.00.
 Letters on Marriage. Ed. by H. S. Spalding. Benziger. \$1.25.
 Ethical Principles for the Character of a Nurse. J. M. Brogan.
 Bruce. \$1.35.

Our Nuns. Daniel A. Lord. Benziger. \$1.75.
 The New Morality. H. C. Day. Herder. \$1.20.
 Points of Church Law, Mysticism and Morality. T. Slater. Kenedy. \$1.75.
 Talks on Truth. T. Hughes. Longmans. \$3.00.
 True Spiritualism. C. M. de Heredia. Kenedy. \$2.00.
 The Wonder of Lourdes. J. Oxenham. Longmans. 90c.
 Benedictine Monachism. D. C. Butler. Longmans. \$3.50.

General appreciation of literature, of authors and of literary forms, together with a few books of essays and a choice selection of humor are assembled in the following list:

Authors of the Day. G. Overton. Doran. \$2.50.
 Figures in Modern Literature. J. B. Priestley. Dodd, Mead. \$2.50.
 Many Minds. C. Van Doren. Knopf. \$2.50.
 Taking the Literary Pulse. J. Collins. Doran. \$3.00.
 Dramatis Personae. A. Symons. Bobbs-Merrill. \$2.50.
 As I Like It. W. L. Phelps. Scribner. \$2.00.
 Wordsworth. H. W. Garrod. Oxford. \$2.50.
 Discourses on Dante. C. H. Grandgent. Harvard Press. \$2.25.
 Intimate Portrait of R. L. S. L. Osborne. Scribner. \$1.50.
 Life of R. L. Stevenson. R. Masson. Stokes. \$3.00.
 On the Trail of Stevenson. C. Hamilton. Doubleday, Page.
 Some Aspects of Modern Poetry. A. Noyes. Stokes. \$2.50.
 The Art of Poetry. W. P. Ker. Oxford. \$2.00.
 Victorian Poetry. John Drinkwater. Doran. \$1.25.
 Essays on Poetry. J. C. Squire. Doran. \$2.50.
 Playwrights on Playmaking. B. Matthews. Scribner. \$2.00.
 Outline Guide to Shakespeare. P. Kaufman. Century. \$1.75.
 Under Dispute. Agnes Repplier. Houghton, Mifflin. \$2.00.
 Ding Dong Bell. W. de la Mare. Knopf. \$1.75.
 At a Venture. C. A. Bennet. Harper. \$2.50.
 The Best News Stories of 1923. J. Anthony. Small, Maynard. \$2.00.
 The Bookman Anthology of Essays. Ed. by J. Farrar. Doran.
 So Human. Don Herold. Dutton.
 Mr. and Mrs. Haddock Abroad. D. O. Stewart. Doran. \$2.00.
 Cobb's America Guyed Books. Doran. 50c. each.
 The Garden of Folly. S. Leacock. Dodd, Mead. \$2.00.
 The London Adventure. A. Machen. Knopf. \$2.00.
 Getting a Laugh. C. H. Grandgent. Harvard Press. \$2.00.
 Twisted Tales. C. Ward. Holt. \$1.75.
 Illiterate Digest. W. Rogers. A. and C. Boni. \$2.00.
 The Potters. J. P. McEvoy. Reilly, Lee. \$1.50.

From among the poetry of the year, these sheafs of verse, with one drama, warrant consideration:

Chiaroscuro. B. F. Muser. Four Seas. \$2.00.
 Poems. J. E. Stuart. Longmans. \$1.25.
 Collected Poems. S. Gwynn. Appleton. \$1.50.
 The Harp of Dawn. Sister Imelda. Springfield, Ky. \$1.25.
 By Bog and Sea in Donegal. E. Shane. Appleton. \$1.25.
 Sonnets and Verse. H. Belloc. McBride.
 The Bowling Green. C. Morley. Doubleday, Page. \$1.75.
 The Best Poems of 1923. L. A. Strong. Small, Maynard. \$2.00.
 English Poetry of the 19th Century. Ed. by Elliot and Foerster. Macmillan.
 Golden Treasury of Modern Lyrics. Ed. by L. Binyon. Macmillan. \$1.75.
 Anthology of English Verse. Ed. by John Drinkwater. Houghton, Mifflin. \$2.00.
 The Little Poor Man. H. Lee. Dutton. \$2.00.

Some of the acknowledged arts, and one of the seven lively arts, are the subjects of these books:

Pilgrim Paths in Latin Lands. D. B. Camm. Herder. \$10.00.
 Great Christian Artists. E. F. Garesche. Bruce. \$3.50.
 The Land of St. Francis of Assisi. G. Faure. Medici. \$2.50.
 Rome and Her Monuments. H. Stannard. Stokes.
 Architecture in England. C. Davenport. Dutton. \$2.40.
 Famous Sculptors of America. J. W. McSpadden. Dodd, Mead.
 The Common Sense of Music. S. Spaeth. Boni, Liveright. \$2.00.
 The Seven Lively Arts. G. Seldes. Harper. \$4.00.
 Pictorial Beauty on the Screen. V. O. Freeburg. Macmillan. \$2.50.
 Moving Pictures. F. Talbot. Lippincott. \$3.50.
 The Best Moving Pictures. R. E. Sherwood. Small, Maynard.

Some books defy classification and some have not others with which they may be grouped. The few titles here men-

tioned have worth in themselves but no unity with their fellows:

My Bookcase Series. Ed. by J. C. Reville. Wagner. \$1.35.
 Herself and the Houseful. T. Daly. Harcourt, Brace. \$2.00.
 God in His World. E. F. Garesche. Pustet. \$1.50.
 The Diary of a Dude-Wrangler. S. Burt. Scribner. \$3.00.
 History of Christian Education. P. J. Marie. Fordham. \$2.00.
 Science of Education. Willmann-Kirsch. Benedictine Press, Beatty, Pa.
 The Teacher's Year. C. Phillips. Kenedy. \$1.75.
 Economics for Helen. H. Belloc. Putnam.
 My Psychic Adventures. J. M. Bird. Scientific American.
 A Magician Among the Spirits. Houdini. Harper. \$4.00.
 Romance of Forgotten Towns. J. I. Faris. Harper. \$5.00.
 Morals of Newspaper Making. T. A. Lahey. Notre Dame. \$2.00.
 The Newspaper and Authority. L. M. Salmon. Oxford. \$7.50.
 Webster's Dictionary. New Edition. Merriam.

Novels have not only a plurality but a distinct majority over all other books published and read. Many of them lack either inhibitions or art. But there remains a vast number which can be freely recommended. Of these, the following selections have been made.

The Winter of Discontent. J. F. Barrett. Kenedy. \$2.00.
 Anna Nugent. I. C. Clarke. Benziger. \$2.00.
 The Town Landing. M. Farnum. Kenedy. \$1.50.
 Mystic Voices. Roger Pater. Kenedy. \$1.75.
 Kelly. M. J. Scott. Benziger. \$1.50.
 Lure of the West. By L. M. Wallace. Meier. \$1.75.
 Rugged Water. J. C. Lincoln. Appleton. \$2.00.
 The Home Maker. D. Canfield. Harcourt, Brace. \$2.00.
 Rose of the World. K. Norris. Doubleday, Page. \$2.00.
 So Big. Edna Ferber. Doubleday, Page. \$2.00.
 The Lantern on the Plow. G. A. Chamberlain. Harper. \$2.00.
 The Midlander. Booth Tarkington. Doubleday, Page. \$2.00.
 The Lady of Pentlands. E. Jordan. Century. \$2.00.
 The Red Riders. T. N. Page. Scribner. \$2.00.
 Mother of Gold. E. Hough. Appleton. \$2.00.
 Centerville. U. S. A. C. Merz. Century. \$2.00.
 Talk. E. N. Sachs. Harper. \$2.00.
 Cuddy of the White Tops. E. C. May. Appleton. \$1.75.
 East of the Setting Sun. G. B. McCutcheon. Dodd, Mead. \$2.00.
 Pollyanna of the Orange Blossoms. H. L. Smith. Page. \$2.00.
 The Heavenly Ladder. C. Mackenzie. Doran. \$2.50.
 Old Men of the Sea. C. Mackenzie. Stokes.
 The Pipers of the Market Place. R. Dehan. Doran.
 Doomsland. S. Leslie. Scribner. \$2.00.
 The Rover. Joseph Conrad. Doubleday, Page. \$2.00.
 The Old Ladies. H. Walpole. Doran. \$2.00.
 A Hind Let Loose. C. E. Montague. Doubleday, Page. \$2.00.
 Redcliff. E. Phillips. Macmillan. \$2.50.
 The Little French Girl. A. D. Sedgwick. Houghton, Mifflin.
 New Friends in Old Chester. M. Deland. Harper. \$2.00.
 The Great House in the Park. Duffield. \$2.00.
 Viennese Medley. G. O'Shaughnessy. Huebsch. \$2.00.
 I, the King. W. W. Williams. Stokes. \$2.00.
 Blind Raftery. D. Byrne. Century. \$1.25.
 King Tommy. G. A. Birmingham. Bobbs-Merrill. \$2.00.
 A Cure of Souls. May Sinclair. Macmillan. \$2.50.
 The King Who Went on Strike. P. Choate. Dodd, Mead. \$1.75.
 23 Stories by 23 Authors. Appleton. \$2.50.
 Gregorian Stories, 1924. Putnam.
 The King of Elfland's Daughter. Lord Dunsany. Putnam.
 Mistress Wilding. R. Sabatini. Houghton, Mifflin. \$2.00.
 Bardelys, the Magnificent. R. Sabatini. Houghton, Mifflin. \$2.00.
 The Betrothed. Tr. by D. J. O'Connor. Macmillan. \$3.00.
 Beauty of the Purple. W. S. Davis. Macmillan. \$2.50.
 A Fool's Hell. R. Forbés. Holt. \$2.00.
 Woodsmoke. F. B. Young. Dutton. \$2.00.
 In a Shantung Garden. L. J. Miln. Stokes. \$2.00.
 The Valley of Eyes Unseen. G. Collins. McBride. \$2.00.
 Highwayman. C. J. Finger. McBride. \$3.00.
 The Three Hostages. J. Buchan. Houghton, Mifflin. \$2.00.
 The Blue Scarab. A. Freeman. Dodd, Mead. \$2.00.
 The Black Hood. T. Dixon. Appleton. \$2.00.
 The Green Archer. E. Wallace. Small, Maynard. \$2.00.
 Galloping Dawns. A. Tuckerman. Doubleday, Page. \$2.00.
 The Purple Mist. G. E. Locke. Page. \$1.90.
 The Handwriting on the Wall. D. Fox. McBride. \$2.00.

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The Three of Clubs. V. Williams. Houghton, Mifflin. \$2.00.
The Crystal Claw. W. Le Queux. Macaulay. \$1.75.
The Time-Worn Town. J. S. Fletcher. Knopf. \$2.00.
The Safety Pin. J. S. Fletcher. Putnam.
Craig Kennedy Listens In. A. B. Reeves. Harper. \$2.00.
How to Write Short Stories. R. Lardner. Scribner. \$2.00.
Golf Without Tears. P. G. Wodehouse. Doran. \$2.00.
Leave It to Psmith. P. G. Wodehouse. Doran. \$2.00.
The Lunatic Still at Large. J. Storer-Clouston. Doran. \$2.00.
Professor How Could You! H. L. Wilson. Cosmopolitan. \$2.00.
Mister Fish Kelly. R. McBlair. Appleton. \$2.00.
Pandora Lifts the Lid. C. Morley and D. Marquis. Doran. \$2.00.
On the Lot and Off. G. R. Chester. Harper. \$2.00.
Red of the Redfields. A. Richmond. Doubleday, Page. \$2.00.

Perhaps the book suitable for a Christmas gift has not been suggested by the above-mentioned titles. If so, it might be well to consult the files of AMERICA for the past year; as many more books as those listed here have been favorably reviewed in our columns. The occupation, moreover, is as intriguing as mah-jong and as instructive as crossword puzzles.

FRANCIS X. TALBOT, S.J.

O MATER DULCIS

In Nazareth, I'd peep some day,
To learn your rare unwonted way
To watch you, with your boy at play,
Dulce ridentem.

At eve I'd love to linger too,
Hearing old mysteries made new,
To learn true pondering from you
Dulce loquentem.

And dare I ask that it might be
My grace to feel awake in me
That love, which held thee by the tree,
Dulce dolentem?

SISTER GRACE, R.S.U.

REVIEWS

The Preachers of The Passion. By FATHER HERBERT, C.P., Preface by FATHER LUCAS, S.J., New York: Benziger Brothers. \$2.25.

St. Paul of The Cross—Paul Francis Danei—was born on January 3, 1894. From his boyhood he was noted for his piety and spirit of mortification. In 1720, he went into solitude, and wrote the rule of the congregation he was to found. This rule was approved by Pope Benedict XIV in 1746. Clement XIV renewed the approval in 1764. The holy founder was canonized in 1867. The life of the congregation is both contemplative and active. And to the three ordinary vows of religion, is added a fourth, to propagate love and devotion to the sufferings of Our Blessed Lord. Father Herbert records in a straightforward and simple way, the origin and development of St. Paul's foundation, and the wonderful growth of the work in England and Ireland. It is a most edifying story of self-denial, zeal, and of no ordinary virtue. Of the Passionists in America nothing is said, though here, too, there is a repetition of that success which always follows the efforts of those heroic souls who bear about them the marks of the sufferings of Christ; and of whom one may truly say: "I live, yet not I, but Christ liveth in me." F. M.

Politics: The Citizen's Business. By WILLIAM ALLEN WHITE. New York: The Macmillan Company. \$2.00.

The Political Parties of Today. By ARTHUR N. HOLCOMBE. New York: Harper and Brothers. \$3.00.

William Allen White has written herein the history of the two big conventions and of the presidential year. It makes good

reading in retrospect. Moreover it brings out a very pressing question and answers it. Whither has the government of this country gone since both parties have been shaken from the throne of party rule? Mr. White proves that the real ruling power of this nation rests with the invisible government of the militant minorities formed into groups with common interests. Not only that, but he contends that any citizen who wishes to take active interest in government may influence legislation by joining one of these associations. "We could not go back to the Constitution if we desired to go. We must if we would have constitutional government remake our Constitution to fit the times. Perhaps the one great need now is to legalize, control and make more efficient and representative these loosely formed, irresponsible groups which do the citizen's public business for him." Neither party platform nor policy can withstand the persistent demands of an efficient minority. The Shepherd-Towner Maternity bill endorsed by the League of Women Voters was rejected by the Republican Convention that nominated Harding. But the League persisted and its passage at Harding's recommendation was secured in Congress. This is but one of many instances proving where government power resides. Mr. Holcombe's volume is a more general history of political parties and their development in this country. It treats of the constitutional, economic and sectional basis of national politics. While it deals with the function of minor parties, it likewise discusses the future of the bi-partisan tradition. This very thorough study of the party system in the United States should interest teachers and students of government. The volume is well indexed and documented.

My Bookhouse. Six Vols. Illustrated and Edited by Olive Beaupré Miller. Chicago: The Book House for Children, 360 North Michigan Boulevard; New York Branch: 25 West Forty-third St.

Volume by volume these books were handled and read; out of some cranny of the memory crooning tunes emerged to fit old rhymes, from the pages familiar faces gleamed, bit by bit the mosaics of old tales fitted into their places and the spell was complete. This is the only sort of criticism which adequately describes the quality of these volumes, compiled by Mrs. Olive Beaupré Miller for the benefit of her own child and brought within the reach of other children by the formation of a special company. Children, according to their years, will revel in them, for they contain not only the best of the world's folk-lore, which is the childhood of literature, but a vast amount of literature at its highest point of development. Five of the volumes are devoted to architectural divisions of the Bookhouse, and the sixth provides the Latchkey to the entire structure. This volume contains Mrs. Miller's very sound theories on the purveying of reading matter to children. The first volume entitled "In the Nursery," shows wisdom in the practical exclusion from its pages of the fairy element, the minds of tiny children being sufficiently engrossed with the wonders of actuality. The same wisdom which governed the choice of fairy tales is manifested in the adventure stories which cram the fourth volume, "The Treasure Chest," while all the pageantry of romance is to be viewed from the fifth, "The Tower Window." Tales and verse have all been selected with a critical eye to their literary merit, with the result that the child whose mind has been fed on the contents of these books must necessarily acquire not only a wide literary knowledge, but a taste for its highest and noblest aspects. He will have been made free of no mean city. A valuable feature of the Latchkey is the vividly interesting biographical sketches of the authors whose works have been drawn upon. This volume likewise provides a series of indexes according to author and title, geographical locale, historical allusion, special subjects and ethical theme. Anyone who has ever read to children or been read to by them knows how important a part pictures play in such reading, how much more a book is a book when it is a picture-book. The pic-

tures in these books, from the cover plates, through the profusion of text-cuts and silhouettes besprinkling the indexes, are a sheer joy. In nearly every instance where experience has taught Catholic sensibilities to be on the alert the subjects are handled with reverence and accuracy. On the whole the volumes ought to go far towards solving the Christmas problem for those who have children to consider.

B. M. K.

Drink in 1914-1922. By ARTHUR SHADWELL, M.D., LL.D. New York: Longmans, Green and Co.

Dr. Shadwell styles this volume "A Lesson in Control," a title which is admirably descriptive. During the war, as at present, the British Government wisely made no attempt at complete prohibition, but strove to lessen intemperance by establishing "control." The work contains a wealth of data secured at first hand and is fully documented. Dr. Shadwell concludes that in England at least an effective control can be secured through (1) shortening of the hours of sale, (2) limitation of supply and diminution of strength, and (3) higher prices. He has no good word for complete prohibition by special legislation, as has been attempted in the United States. "When drinking by legalized channels is made too hard, recourse is had to illegal ones, and the practise spreads with disastrous results." In Dr. Shadwell's opinion, the issue is not merely one between liberty and sobriety; "it is also one between increasing and diminishing sobriety." Some Americans may balk at the author's positive dictum that absolute prohibition on a nation-wide scale must fail in any country that is really "free." But is America "free"?

P. L. B.

Outlines of Pure Jurisprudence. By FRANCIS P. LE BUFFE, S.J. New York: Fordham University Press. \$2.00.

This volume written by the former professor of jurisprudence in the Fordham University law school, is an important contribution to a subject on which amazingly little of a sound nature has been published in recent years. Its scope includes the fundamental basis of law and its implications, the juridical, historic and genetic origin of law, the source of rights and duties, the limitations of civil law, and the origin and functions of the State. The analysis of these great questions, based upon a solid ethical foundation, is consistent and thorough. Modern writers on jurisprudence show an increasing tendency to revert to discredited systems completely at variance with the original American theory of political liberty. Even so distinguished an authority as Justice Holmes of the Supreme Court quotes with approval absolutists like Hobbes and Bodin, both of whom were reprobated by the great Founders of the Republic. Father LeBuffe follows in the footsteps of the Catholic protagonists of liberty, St. Thomas Aquinas, Suarez and Bellarmine, and applies their findings to the problems of modern law. As Dr. I. Maurice Wormser, editor of the *New York Law Journal*, writes, one of the most interesting chapters in this volume is that which points out the influence of Jesuit teaching on the political thought of England and this country. Modern research has brought out the fact that our earliest political theorists were deeply indebted to the works of the Jesuit theologians, Blessed Robert Bellarmine and Suarez.

R. F. B.

America: The Great Adventure. By GEORGE PHILIP KRAPP. New York: Alfred A. Knopf. \$4.00.

While American intelligence suffocates under pressure of Klanism, Prohibition, and other allied bumptiousness, a serious student of the English language claims hearing for a simple story simply told. It is a story such as Mr. Robinson Crusoe might easily have told his grandchildren had he taken part in the American scheme, though it is not so much a detailed recital as a significant summary, not so much a thrilling revelation as an

achievement in lucidity. Conceiving America, or more specifically the Union, as first and last a quest for a better way of living, the author tracks this quest through salient events in the history of our national growth. Like all historians who refuse a part in the great conspiracy, he is particularly anxious to be correctly understood and to this end has woven into his narrative much quaint and seductive generalization drawn from the most average sort of life. After his honesty and soundness, Professor Krapp's success in sketching a consistent and self-explanatory outline of the American idea must be attributed to his easy contact with fundamentals. This, haply, may attract some Southerners to accept his decidedly Yankee version of the Civil War, as, latterly, it may convert one or two Prohibitionists from their yokery. A task such as is here completed, were it performed with only ordinary ability, would of itself elicit patriotic respect, for out of the writing of many such histories, even defective ones, there must eventually arise something like the Great American Epic. In dealing with this volume on the Great Adventure the question is not to discover where to praise, but whether there has not been achieved a child's Epic of the Nation, as interesting, if not as varied, as Charles Dickens' romantic, if rather provoking, version of the History of England.

H. R. M.

BOOKS AND AUTHORS

A Spiritual Retreat.—The Spiritual Exercises of St. Ignatius have proved a theme for continual comment and development, a source of perennial inspiration and spiritual advance. The latest work inspired by these Exercises is "Societas Christi: An Eight Days' Retreat" (Longmans. \$2.00) by Mother St. Paul, the author of so many other books bearing on the spiritual life. It can be said that this is a good book for retreats; the meditations are well developed and the order of the exercises is well observed. There is nothing, however, which adds to our already existing knowledge of the Exercises or of their interpretation, although one new arrangement consists in transforming the colloquy following the third exercise of the first week into a separate meditation. The development of the meditation of "The Three Classes" is not sufficiently clear, and there is a misinterpretation of St. Ignatius' first remark on making an election. Such a retreat outline as this should prove most useful and inspiring; it has value, also for daily meditations.

Speaking of Gypsies.—Few, if any, are as well acquainted with the characteristics of the gypsies of today, both here and abroad, as Irving Brown, the author of "Gypsy Fires in America" (Harper. \$3.00). His ability to converse with them in their own language, coupled with the knowledge of their history and their customs which years of travel and intimate contact had ensured, often led to his being taken for a Romany and won for him a warm welcome in many a Gypsy camp. Reminiscences, some of them highly instructive and illuminating, crowd one upon the other in the pages of his book. One of the most interesting chapters is entitled: "Gypsy Cunning." It describes their method of telling fortunes, and their skill, not over scrupulous at times, in horse-trading; it touches on their knowledge of the curative power of medicinal plants, and discusses the charge that the Gypsies are not above kidnapping. According to the author, the charge is utterly without foundation.—Speaking of Gypsies, an author who has written interestingly and romantically about them is Konrad Bercovici. This writer is shown in his "Iliana" (Boni, Liveright. \$2.00) as a fine weaver of stories. He is original both as regards matter and manner of telling. The tales of this volume are short, swift and holding, but one regrets that they are occasionally marred by an infection of philosophy that is not sound. Witness, for instance, the opening paragraphs of "Janu Gian."

Religion: Faith and Practise.—A very excellent book has recently come from the Catholic Education Press of Washington. "Religious Outlines for Colleges" (\$1.00), by John M. Cooper, D.D., is the first in a series of four courses on religion for college students. The note of this book is eminently practical. It offers many suggestions for lifting the religion class out of theory and old time routine, and for making it a living, concrete and consequently highly desirable college course. The pithy and suggestive questions incorporated at frequent intervals in the text as well as the suggestions for further reading at the end of each chapter are excellent. This book deserves to find ready use in every Catholic college.—Carrying more of doctrine "The Forgotten Paraclete" (Benziger, \$1.35) is a little book on the nature and gifts of the Holy Ghost. Its author is Mgr. J. R. Maurice Landrieux, Bishop of Dijon; it was translated from the French by E. Leahy. The first part of this book gives a clear and brief exposition of Catholic teaching about the Holy Ghost, third person of the Holy Trinity, who is ever present in the Church and who dwells in the souls of those who are in the state of sanctifying grace. The latter part of this little work treats of the gifts of the Holy Ghost. Here doctrine is accompanied by practical application.

Men and Morals.—The work of a young scholar has appeared under the title of "Bohemond I, Prince of Antioch" (Princeton University Press, \$2.00). The author, Ralph Bailey Yewdale, is no longer among the living. He died at the age of twenty-nine years, leaving behind him this work which he had completed but not corrected. It has been published by loving friends. This biography of an exceedingly interesting knight and crusader of the Middle Ages is complete and scholarly. Its pictures of this lusty Norman, before, during and after the first Crusade, are interesting and accurate, and they rest securely upon the foundations of authentic sources as far as these are at present available.—"A History of Ethics" (Oxford University Press), by Stephen Ward, does not offer much to recommend it. The author makes assertions, for instance, in the opening paragraphs that would come from no one who had a right understanding of God and His law. No believer in revelation can accept many of his statements. He is unable to understand, much less to appreciate the Christian ideals of the Middle Ages, a fatal deficit for the historian. The vision of the author is too narrow and the viewpoint of the book too restricted to give to his work any real or permanent value.

Ancient Wells of History.—It is with a feeling of solid satisfaction that we welcome a book that will be a valuable addition to the libraries of scholars. This book comes from the University of London and is akin to the excellent "University of London Historical Series" which we have already praised in these columns. "Greek Historical Thought" (Dent, \$2.00) belongs to the "Library of Greek Thought" and puts into the hands of English speaking scholars what the ancients wrote on different phases of history. The translator, Arnold J. Toynbee, has acquitted himself well of his task. The period of Greek writers here represented is long: "From Homer to the Age of Heraclius," who died in the year 641 of the Christian era. The writings of these men on practically every phase of the historical problem are cited. There are prefaces, with the list headed by Herodotus; and epilogs, with the list closed by Polybius. Different aspects of the philosophy of history are treated: mutability, evolution, causation; then the art of writing history, including opinions on technique and criticism. These translations are, in short, a treasure for the historical scholar, and a valuable handbook for those interested in the thought and viewpoint of the ancient Greeks. In the introduction the translator offers some very pertinent remarks on how we should judge the writings of the ancients.

Fiction.—Twenty years ago George Barr McCutcheon made Graustark familiar to readers of fiction. His latest book, "East of the Setting Sun" (Dodd, Mead, \$2.00), takes up the old setting and weaves around it a new tale. It is Graustark after the World War, with the Reds threatening its peaceful government, and an adventurous American and a lovely princess working out their destiny in true McCutcheon fashion. Like Sabatini, Mr. McCutcheon can always interest his readers by healthy romance.

The story of the Prince Paul d'Arenzano is visualized in "The Chronicles of a Great Prince" (Duffield, \$2.50), by Marguerite Bryant and George McAnnally. It is an historical sketch of the fortunes of the d'Arenzano family, a novel based on the records of turbulent happenings in the Balkans early in the last century.

Many interesting stories are issuing from the press these days, but none will hold attention more closely than does the mystery yarn, "The Gay Conspirators" (Harper, \$2.00), by Philip Curtis. The tale is altogether charming; clean, humorous and skilfully constructed. It never halts but goes on to a happy conclusion, leaving the reader enthusiastic over an ending as unique as it is unexpected.

As wholesome as it is entertaining is "Mother Mason" (Appleton, \$1.75), Bess Streeter Aldrich's story of the home life of a family that dwells in the much abused Middle West. There is in this novel that mixture of humor and sentiment which is actually found in the daily life of people in moderate circumstances and which is so agreeable to find in books. Mother Mason, the central figure, is a delightful character.

The author of "The 30th Piece of Silver" (Macmillan, \$2.00), Lilian Hayes, offers six well written and interesting tales grouped around the thirtieth coin. This piece of silver is supposed to carry with it the curse of Judas, since it is one of the pieces for which he sold his Master. It is a pity that the proof-reader was ignorant of Latin, as the mistakes made in the fifth story are deplorable.

Faith Baldwin has written another "glad class" story in her novel, "Magic and Mary Rose" (Small, Maynard, \$2.00). The "magic" of the story is the love of a bright, cheerful girl, who brings sunshine with her wherever she goes; of course she receives love and sunshine in return. It is to be hoped that the reading of this book will make many Mary Roses scatter their magic on their way through life.

The prolific E. F. Benson has continued the story of David Blaize and carried it through a university career, in "David Blaize of King's" (Doran, \$2.00). It is of course a tale of English university life, and the athletic, social and intellectual interests of British youth really make the story.

In the five chapters of "Man Eater" (Duffield), Henry Milner Rideout unfolds an interesting story of an English captain in the East. There are encounters with native tribes, dangers and rescues; through it all runs a charming thread of love. In an age when most writers delight in effusive narration, Mr. Rideout makes his every word count; as a consequence, his splendid story is brief but complete.

Filled with some very fine writing, "The Dream of Fair Women" (Dutton, \$2.50), by Henry Williamson, plays on the same old triangle strings. It is lamentable that such beautiful language should be used to camouflage a sordid tale.—In much the same way, May Sinclair's "Arnold Waterlow" (Macmillan, \$2.00), is a plea for adultery. Of course there are beautiful things said about unselfishness, honor, truth, beauty, love and art. Kant, Schopenhauer, and their theories make the book seem intellectual. Back of all this is the story, which may be summarized by saying it is a tale of illicit love.—A mixture of dream, romance and whatnot is "Who Will Remember" (Seltzer, \$2.00), by Margaret Irwin. It is quite difficult to determine precisely at what the author is driving. Some few descriptive passages are worthy of note.

Education

Anent the Lay-Professor

AN article, "The Lay Professor," in *AMERICA* for October 25, led my thoughts into the curious channel of wondering whether Mr. John Wiltbye was not writing from a fund of personal experience. If I surmised correctly, I should unhesitatingly advance to the further conjecture that Mr. Wiltbye was, or is, a professor in a Catholic college. Evidently he possesses the necessary qualifications, clearness of thought and expression, breadth of view, kindly persuasiveness and enthusiasm that distinguish the successful teacher. As for personality, I should venture the guess that he is a genial, likeable, mellow bachelor, grown old and poor in the noble cause of Catholic pedagogy. Had he the elusive coin of the Republic in large quantities, quite handsome I am sure would be his dower upon Catholic higher educational institutions. But lacking it no doubt as much as his many peers who are vowed to poverty, he wields a graceful pen of approval instead.

Mr. Wiltbye's views, however, are not new to any Catholic college's board of trustees. Lay-profs, they know, are a necessity. Moreover, it is a growing necessity and its end is not in sight. The simple fact is that Catholic colleges are suffering, happy affliction though it may be in many ways, from growing pains. These institutions like their sisters of sectarian or non-sectarian creeds are literally being invaded by multitudes of youth, clamorous for a higher education. Now the Catholic college can not in conscience turn them away or bid them go elsewhere. We preach Catholic education, we write of it, we defend it, we insist on it as a matter of the gravest obligation. When then in response our youth come to us, are we to contradict our word? And yet we shall, unless we have lay-profs.

Their ability as a class has been well established in Mr. Wiltbye's *apologia*. However, that don, as I take him to be, leaves open the question, how pay them a family living-wage? It is farthest from my intentions to rush in single-handed, where multitudinous angels of finance in the person of college boards of trustees fear to enter. No doubt I shall give cause to many of them for a very human laugh of sardonic amusement by my first suggestion—a lay-profs' endowment fund! Yet this has been done and is being done. There are parts of the United States where a leading argument for the diocesan college's financial drive was that of higher salaries to attract and to hold the best of lecturers. Viewing the geometric growth of this vital problem, the staffing of our colleges, may I suggest to practical-minded boards of trustees the wisdom of matching every thousand dollars intended for a new lecture or science hall with a corresponding thousand-dollar bond, bearing the safe rate of five per cent interest, for a permanent endowment fund for lay-profs? The best of lecturers are more important than

the best of buildings. And idealistic though it may sound to the laity, it is a fundamental principle of elementary pedagogy that up-to-date buildings are mere bricks and mortar and gargoyles without the energizing spirit of these same capable professors. In fact our Catholic colleges cannot continue their appeal for our youth unless their academic standards be of the highest. Students who are worth while are not attracted in the long run by a multiplicity of buildings or by athletic bowls seating seventy or eighty thousand non-students, five or six times a year, but by high scholastic ideals. The last are the best advertisement. Nor does it take long till their fame goes abroad and the college which has stood its ground patiently under the banner of "Studies First" has its compensating waiting list of applicants.

Fortunately for our Catholic colleges, their boards of trustees are not cold, calculating masters of hard finance, but educated priests who recognize the value and necessity of these academic axioms. So to them I repeat the otherwise bold assertion: match every dollar for a new building with a dollar for a lay-profs' endowment. The latter is more necessary and more productive.

My second suggestion to recruit the ranks of our lay professors may echo more loudly of the idealistic than the preceding. It is this: Let our colleges call serious attention to the vocation of these doers of good. I am convinced that it is a vocation, not merely a profession. Yet not to anticipate any decrees of the Church, I am willing to use the word in a modified form. Still if the Catholic college is the necessity for Faith and morals that we so sincerely and repeatedly proclaim it, how can one deny that its professors, laymen though they be, have a special calling to advance the Kingdom of Christ and consequently that theirs is a true vocation?

Many of our young men, receiving an academic degree would like to labor for the Church's interest; and yet they hesitate to enter, or feel themselves not completely fitted for, the seminary or novitiate. They are willing to make sacrifices, but not that complete burnt-offering, the holocaust of the priesthood or the religious life. A field well worth their earnest consideration, then, is that of the lay-professor. They will have excellent opportunities for good; nearly all in fact that the priest or religious-teacher possesses, though in a more limited way. They will come into intimate association with the student, and their manly Catholic character is bound to have its effect for good. Their teaching will be untainted by atheistic or materialistic virus. From the present financial outlook of our colleges, there is, moreover, every likelihood that by persevering in such a calling, the same lay-professor will always breathe the evangelical spirit of Lady Poverty. In choosing her voluntarily and from religious motives, why should his reward not be that described in the Beatitudes?

Nor is this a new vocation. I feel sure that every Catholic college in the country has one or more true-to-

life realizations of the above type. I have one such person in mind, a lovable Christian gentleman at a Kansas school who out of his meager salary educated a nephew for a profession. That was some years ago. No doubt he has since cared for other proteges.

In the matter of the lay-professors' calling as of that of all vocations, it is the Spirit which breatheth where it wills. Humans can only be instruments in interpreting it. Yet I should not hesitate to declare that college preachers, deans of men and class-advisers might well add this field to their enumeration of life's activities open to college graduates. Over it they might truly write A. M. D. G.

DANIEL M. O'CONNELL, S.J.

Sociology

Child Labor and the Bay State

MASSACHUSETTS affords one of the most instructive specimens of the operation of our American system of government under the control of professional politicians. The specimen is so beautifully perfect and so vitally interesting that every professor of political science and sociology should take it into the laboratory for analysis and further observation by his students. The laboratory specimen referred to is the Commonwealth's behavior toward an attempted inoculation with a patent medicine which violently excites the sympathetic glands, and is commonly known as "The Federal Child Labor Amendment." The people of Massachusetts in an advisory referendum voted against the proposed amendment by an overwhelming vote of 696,119 to 247,221.

In an editorial appearing in the *New York Herald-Tribune* on November 19, 1924, the editor, sitting as a consulting physician, endeavors to explain why the Commonwealth rejected the proposed treatment. His opinion is that "the popular vote must have been a legacy from that general disgust with Federal interference, which has been so striking, and generally so healthy, a reaction from the last half dozen years of our constitutional history." But the editor, sorry to say, did not stop there. He thinks the people of Massachusetts should have taken favorable action on the amendment. He claims that every other method of abolishing child labor has been tried and failed; that to refuse to give to Congress the proposed powers under the amendment "is a kind of constitutional cowardice;" that while it is possible to paint all kinds of lurid pictures of what Congress might do under such powers, yet it is another matter to prove that Congress *will* do them.

Personally I prefer the editor's opinion that the Massachusetts vote must have been caused by the "general disgust with Federal interference." Moreover, the burden of proof is on the proponents of the amendment to show that Congress *will not* give further cause for "general disgust with Federal interference." The artless confidence of that newspaper editor in the wisdom,

restraint and unselfishness of political assemblies is refreshing. However, we all know that an amendment giving Congress the "power to limit, regulate and prohibit the labor of persons under eighteen years of age," cannot be confined by reservations existing only in the minds of citizens. It is nonsense to contend that Congress will not exercise the powers granted to it. As to the statement that every other method of abolishing child labor has been tried and has failed, the editor refutes his own argument when he says that "most of the States have reduced their employed children to three or four per cent of the total children without disastrous interference with home chores or unharful farm work." And I would add, "and without disastrous interference from a Federal bureaucracy."

Nobody will contend that those citizens of Massachusetts who voted against the amendment are guilty of employing child labor, or of exploiting the labor of their own children. No one will contend that those citizens are the owners of mills and factories in Massachusetts or in Southern States, and voted accordingly. No one will contend that the legislature which petitioned Congress could not just as readily have made the Massachusetts child labor laws even better than they are at present. Indeed there can be no explanation of the Massachusetts vote other than that it is an evidence of the determination of the citizens of Massachusetts to regulate their own family life without the interference of a bureaucracy at Washington. And it is a recognition by those citizens of the fact that a bureaucracy at Washington cannot be as effective as their own local officials, even when the Federal government usurps the vast general police powers of the States, including charity, education and police control over parents. Those citizens know that the inevitable result of the ratification of the proposed amendment will be the Federal control of the family and the Federalization of their schools. For example, it would be well within the power of the Federal Government under the amendment to prohibit labor by persons under the age of eighteen years unless such persons attend a prescribed course of study according to Federal standards.

But to return to the consideration of the political aspect of the Commonwealth's behavior. Representatives and Senators sent by the Commonwealth to Congress were very active in the furtherance of the proposed amendment, and the Massachusetts legislature petitioned Congress for its passage. Now, in view of the recent popular vote it would be a travesty to contend that those Congressmen and legislators were carrying out the will of the vast majority of the citizens of the Commonwealth. Here is an instance where a political assembly did everything in its power to vote away the rights of its citizens without their consent and against their wishes. The legality of such action by any State legislature, or the right of any legislature to guess at a theoretic *real* will of the people is not now under discussion. I merely wish to direct

attention to the occurrence as an example of the operation of American institutions under the direction of professional politicians. Whatever political pressure was exercised upon the legislators of the Commonwealth, we are at least certain that the pressure did not originate from the people.

ROBERT E. SHORTALL.

Notes and Comment

Peru's National Anniversary

A DELEGATION from the Vatican at Rome to the celebration of the Centennial of the Battle of Ayacucho, Peru, next month, sailed on the Grace liner Santa Ana, November 27. The delegation which arrived in New York a few days ago includes Mgr. Tito Trocchi, Apostolic Internunzio of Bolivia. The program of the Peruvian Government provides for festivities that are to last fifteen days, commencing at Ayacucho and ending in a grand finale at Lima. The Battle of Ayacucho is likened to the Battle of Yorktown, for it accomplished the South American's independence from Spain as Yorktown did that of the American colonies. A replica of the famous battle is to be staged in Peru by soldiers of the Peruvian and Bolivian armies. Among the passengers sailing on the Santa Ana is Dr. Leo S. Rowe, Director of the Pan American Union at Washington.

Catholic High School Campaign in Indianapolis

THE Catholics of Indianapolis have undertaken a million-dollar campaign which will in all probability have "gone over the top" by the time these lines reach the reader. Its purpose is the building of a Central High School large enough to accommodate all the Catholic boys of the city who may desire a higher education than their parish schools can afford them. Every Catholic boy, rich or poor, is to be given his opportunity for a high school education. November 16 and 23 all the Catholic pulpits of the city were occupied by visiting pastors who spoke on the campaign and brought to the notice of the people the needs of higher education in their city and the duties of Catholics in this regard. "Give our boys the necessary education," writes one of the pastors in the *Indiana Catholic*, "and the future of the Church in Indianapolis is assured for all time."

Tribute to
"A Great Priest"

MONG the tributes of affection and praise that in the past two weeks were given to the memory of Michael Cardinal Logue, few if any will be found more keenly appreciative of his worth than that which, under the simple title "A Great Priest," appeared in the editorial columns of the New York *Sun* the day after the announcement of the Cardinal's death. The editor says:

Only in this country and in the hierarchy of the Roman Catholic Church is such a career possible as that of Michael Cardinal

Logue, who died at Armagh yesterday, head of the see which according to tradition St. Patrick himself once headed.

Many Americans have seen the humble spot where this prince of the Church was born—the little farmhouse hard by Lough Swilly, where all the winds of the world blow. From that uncertain environment there went into the service of the historic Church to which he owed allegiance, into the service of his country and into the service of those abiding things on which love of country and love of one's religion are founded—Michael Logue.

A peasant he was by birth, and he never changed much from being a peasant. But he was a peasant whom the Holy Ghost had touched. It mattered not what the subject was, when Logue spoke on it no one who listened to his words or read them could doubt the shining sincerity of his spirit.

There were ecclesiastics in Ireland during his day—Walsh of Dublin for instance—who were more brilliant. But when the history of the recent difficult years in Ireland comes to be written, the part that Michael Logue played, as spiritual and moral adviser of his people in a state of turbulence, will prove, we venture to think, worthy of the man who wore the mantle of St. Patrick, worthy in sacerdotal efficiency, in ecclesiastical statesmanship, in the simple virtues that link Logue's name with that of Francis of Assisi.

This indeed is high praise for the man whose heart bled with his bleeding country and who sought only to unite all men in the love of Christ. The London *Universe* sees in him a mighty leader of men who was summoned to discharge a task well-nigh the most impossible that any man might undertake, yet who never lost courage or faith, but held throughout his career the universal respect which these qualities rightly elicit. His name is written in history.

Cardinal Ehrle's
Eightieth Birthday

INTERESTING details of the recent celebration at the Vatican of Cardinal Ehrle's eightieth birthday are given by the Roman correspondent of the Liverpool *Catholic Times*. Seldom, he says, does it fall to the lot of any human being to celebrate the anniversary of his birth with such splendor and brilliancy. The event took place in the very halls that had witnessed for years the simple Jesuit father's quiet, studious labors as librarian.

A special throne-room was prepared in the new wing of the Vatican museums, and thither the Holy Father came, accompanied by the Noble Guard, while in front of the throne twenty-two members of the Sacred College had assembled to do honor to their distinguished peer. The *corps diplomatique* accredited to the Vatican attended in what must have been almost full strength, and there was a very large gathering of archbishops, bishops, monsignori, and superiors of the various Religious Orders.

After listening to the reading of an Apostolic Brief of congratulation Cardinal Ehrle approached the throne to receive his birthday gift from the hands of the Supreme Pontiff. It consisted of five elegant volumes containing contributions from various eminent authors who took this means of expressing and placing on record their appreciation of their fellow-craftsman. This act was followed by a French discourse delivered by Père Berlière, O.S.B., and described as "a veritable panegyric of Cardinal Ehrle," while the Holy Father with his own heartfelt words gave the happy climax to the occasion.